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THE
HOME AND FOREIGN RECORD
OF THE
CANADA PRESBYTERIAN CHURCH.

No. 8.

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VOL. V

THE SABBATH.

Our ears are familiarised with the phrases—"Jewish Sabbath"—"Pari-tan Sabbath"—"Scotch Sabbath," spoken in all the tones that can express contempt and dislike. If our notions are right, we need not be ashamed; if not right, the sooner we abandon them the better. It may be as well to look into the matter, and that with candour and care.

The name Sabbath means *rest*, or *cessation from work*. Sabbath keeping seems to be as old as the human race. In the book of Genesis we find four references to something like it. The Creator, having finished his work, "rest-ed on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it," &c. (ii. 2, 3). *Sanctifying* must here mean, making off and reserving this day, as belonging peculiarly to Him; making it, in short, God's day; or, if we prefer the phrase, the Lord's-day. Such a day would become a milestone on the journey of man's life, for the Sabbath was made for *man*; and as it divided into four parts the month which the moon's changes indicated, by it man's time was conveniently measur-ed. Thus it was, as God's day, observed by Cain and Abel (Gen. iv. 3, 4 margin, "at the end of days"); and Noah measured his time by the seven days (Gen. viii. 10, 12); and Lalal also, though far from being an orthodox believer, knew, at least, *the week* (Gen. xxix. 27). Job also, apparently about the same date, on the seventh day worshipped with his household and sacrificed for them (Job i. 5); and it is added, "thus did Job continually." What a blessed family that must have been; so united, so religious, so happy! The idea, too, of a special day for *meeting God* was so natural, that neither the narrator nor his hearers found anything strange in *set days*, on which "the sons of God came to present themselves before the Lord" (Job i. 6; ii. 1); just as natural as it was for Job to seek for sympathy in the *congregation* of God's worshippers on earth (xxx. 23), seemed these congregations in heaven.

With Exodus begins a new period of the history: the primæval Sabbath still showing itself (before the law was proclaimed from Sinai) in the incident re-corded, Exodus xvi. 22, and in the simple and plain explanation which Moses thought sufficient for the occasion. We cannot suppose the words of Moses addressed to a people who never heard of a weekly Sabbath before; the week and the weekly Sabbath were known to the Egyptians. Not only the Egypt-ians, but other ancient nations also, recognized the week of seven days as a measure of time. Opinions differ as to the evidence of any idea of sacred-ness attaching to a particular day; but their recognition of the *week* is a finger-post, sorely worm-eaten and tempest-worn, but still reaching out the re-mains of an index to the long-distant past. Our authorities for affirming the Sabbath to have been primæval may seem scanty; but let it be remembered that in the biographical history continued in Genesis and in Exodus i. to xvi., we have our only records of 2,500 years! *Everything* cannot be expected to be noticed in such a history; so from the death of Joshua to the death of

Samuel, when the Sabbath *must* be observed, we have no record mention of it. Then as to heathen authors, the very oldest of them cannot be considered as anything but a baby beside these sacred authors; Herodotus, the father of profane history, and Socrates, the great reformer of philosophy, being probably both contemporaries of Malachi, the last of the writers of the Old Testament.

In the Decalogue, the Lord constituted Israel the special guardians of, and witnesses for, his holy day; beginning with the word—"Remember" it. Other nations were forgetting and forsaking it, to their own injury and to God's dishonour; Israel was to receive, guard, and transmit it to the times to come. Hence the alternation in the Decalogue, as given in Deuteronomy to Israel, from that given on Sinai to mankind.

On this period of its history we need not dwell. The Jewish Sabbath was not a day of austerity and gloom. It was completely the opposite of this: a day of rest, of gladness, of mercy, of worship, and of family re-union (Nehem. viii. 9; Isaiah lviii. 5, 7, 13, 14). He whose day it was, was the God of salvation, not Moloch or Juggernaut. These might be gratified by their worshippers *walking mournfully* before them; God protests against this as being defamation of his character (Malachi iii. 13, 14).

We come to a period more interesting and practically important to ourselves—that of the Christian Sabbath. We are quite aware that the growl against our calling the first day of the week Sabbath is terrific. And it is so far justifiable in that the word of God never once calls the Lord's-day, Sabbath. At least, we hope it does not; it would be a serious matter if it did, for our principle, for Paul spurns Sabbath away: of that there can be no possible doubt (Coloss. ii. 16). What harm can there be in calling our weekly rest *Sabbath*, more than there would have been in the Jews calling their weekly rest the *Lord's day*? Why dispute about the name? First-day, Sunday, Lord's-day, Sabbath, we know what day is meant; and for common purposes we may use any of the names, or lump them together in one if any body should prefer that course.

The question about the name, however, is well known to belong to the controversy concerning the thing; like *altar* and *table* in another controversy. The pith of the matter in question is—Are we warranted to put our weekly day of rest fully and completely in the position of the Sabbath of the Old Testament? If we are, why not call it Sabbath? If we are not, then it is very wrong to call it by that name. The Puritans persisted in the use of the name, meaning to maintain, without ceasing, their protest, that to the Lord's-day is to be applied what the Fourth Commandment in particular, and the whole law, the prophets, and also the Lawgiver, the Lord of Prophets, Jesus Christ, have taught concerning the right observance of the Sabbath-day. Therefore do we also retain the name Sabbath. It is a handy shibboleth, and it is an intelligible protest; and we mean to abide by the custom, though we cannot justify it by Scripture.

The New Testament speaks of "the Lord's day." What is the meaning of that phrase? "The Lord's Table" means that which Christ instituted and separated; does this exactly similar phrase imply, that the Lord sanctified for us the first day of the week? Nothing is more probable; for we find it observed from on the very day on which the event it commemorates occurred. On the very day of our Lord's resurrection, he appeared to the assembled disciples; that day week they were again assembled, and again blessed with his presence; on Pentecost, which fell on the Lord's-day, they were again assembled, and were blessed with the descent of the Holy Ghost. But whether our Lord did actually set apart the first day of the week as *His holy day* or not, certain it is that the Apostles called it "The Lord's-day" (Rev. i. 10);

that they had regular assemblies for worship, which were held that day (Heb. x. 25; 1 Cor. xvi. 1, 2); and that Paul, at Troas, though hastening and pressed in spirit, tarried a whole week till the Lord's day came round again, "the first day of the week, when the disciples came together to break bread," (Acts xx. 7).

That the Jewish and Judaizing Christians of the first ages observed, as well as they could, *both days* (contrary to Paul's repeated decision), is plain from church history; that there never was a time when they did not observe the Lord's-day, as well as they could, is as plain. The whole matter in dispute is concerning the right mode of sanctifying the Lord's-day.

Now, here, to clear the ground, let us understand what it was not wrong to do upon the old Sabbath-day.

The Sabbath-day's journey was not wrong. For the measure of that, the Jews referred to the distance, ordained by Joshua, to be between the host and the Ark, 2,000 cubits measured from the skirts of the host beside the Ark. The same distance was afterwards allowed outside the walls of cities, that dwellers in the suburbs might worship in the cities. But even this could have been no stringent rule in Elisha's time (2 Kings iv. 23): it was the custom, not rebuked by the prophet, of the women of Shunem to ride to worship on new moons and Sabbaths.

Holy duties were not forbidden; in the tabernacle and temple the daily sacrifices were not diminished but doubled (Numb. xxviii. 9). So with other holy duties (John vii. 23).

Works necessary for decency, health, or order, which could neither be done on the previous days, nor delayed till the day after, were right and proper (John v. 11; Mat. xii. 1, 2).

Works of mercy, alleviating the sufferings of the sick, delivering those who are in danger, defending those who are assailed in war, and such like, were right according to the precept and example of the Lord, and consistent with strict sanctification of the Lord's day (Mat. xii. 2-13, and elsewhere).

What, then, was forbidden?

1st. Servile work, and all labour for mere pleasure or for worldly gain; labour either of ourselves or of those we employ. 2nd. All such recreations as, though lawful on other days, unfit us for true and happy communion with God: the best test of the lawfulness of either the work or the recreation, being the question, "Can I, at once, in the middle of this, lift up my heart to God in praise and prayer?" The marrow of libraries of cases of conscience concerning Sabbath observance, is in that one test. That being honestly used, we shall not judge nor set at nought our brother, though we should see him doing what we dare not do; and we demand from him like brotherly consideration.

Finally, what is required?

Rest and refreshment of soul and body, for ourselves and others. Rest for the conscience, in an approach to the blood of sprinkling; rest for the mind, in turning from week-day studies and cares to the oracles of God; rest for the affections, in all the dutiful love wherewith we should serve God, and the warm affection wherewith we may cheer and gladden our brother; rest from worldly ambitions, or Gospel hopes; from worldly sorrow, in holy joy; from wayward wilfulness, in the peace of God, which alone can bring us into the Sabbatism of the believer; rest in the worship of God.

Let every Christian man strive to attain this rest, and to help those about and under him to the enjoyment of it; and then, though we may hear, sometimes, of glum Calvinism, and Scotch austerity, we shall be well able to bear

it; for the day on the Mount will make the face shine all the other days of the week.

Thanks be to God for the Sabbath; precious to the believer, to him a *delight and desirable*; but proved, even to the unbeliever, to be necessary for man's welfare, for health of body, for family union, worldly prosperity, for social well-being. Truly the *Sabbath was made*, not for the Jew only, but for man; as even an infidel socialist, Proudhon, has seen and shown. While man is man, the morality of the Fourth Commandment will assert itself; for not merely the seventh portion of our time, or of a year, or of a month, but the seventh day of the week must be employed by us in holy rest, under pain of disease of body and mind, dulness of conscience, deadness of affection, perversity of will, of disunion in families, confusion in cities, and demoralization of nations. Thanks be to God for the Sabbath.

Two objections to the moral obligation of the Fourth Commandment strike us as demanding consideration: one from Geology, the other from Chronology.

The Geological objection is, that God's six days were immense periods. We ask, in reply, whether God's seventh day was a short period? Why, it is enduring still! see the Epistle to the Hebrews (chap. iv.) It continues until the creation of new heavens and a new earth, wherein shall dwell righteousness.

The Chronological objection is, that the Fourth Commandment specifies *the seventh day*. We ask, in reply, what spot on the earth's surface are we to select, as that whose seventh day shall be seventh day for all the world? Six o'clock on Friday night in England, is six o'clock on Saturday morning in Australia, as Dr. Owen observed long ago. Are we to be bound to keep that portion of time which answers to the seventh day in the longitude of Sinai? Nonsense; man is bound to keep holy one whole day in every seven as the Sabbath of the Lord. That is all. We need not mention the additional difficulties that would be met in attempting to arrange the calendar; it is not so very long ago since riotous mobs were shouting, "Give us back our eleven days again;" and, in Russia, they reckon still both by old style and by new. The whole objection is ridiculous, from every point of view.

Eng. Pres. Mess.

DIVINE LIFE IN THE SOUL.

The human heart is unwilling to walk by faith in spiritual things. Often as we are compelled in every-day life to act on mere report believed, we are reluctant to carry this plan into religious concerns. Our hearts are deceitful, and inconsistent in their deceitfulness. We would fain reduce the Christian's path to the condition of a highway, with mile-stones to mark how far we had travelled and how much remained of the journey. We would fain see rather than believe. We—and by "we" is meant all natural and unrenewed men, and all renewed men as far as the "old man" still rules them—want visible palpable way-marks to tell us where and how we are advancing, without being dependent on the Word of the Lord.

1. Human systems generally meet this human weakness indulgently, and find their interest in providing for it. An initiatory rite practically removes any evil that entered the world with us, and enables us to start fairly with life. For childish errors some supplementary rite makes satisfaction, and youth is entered with no unsettled accounts. A man who "minds his duty" and does as he is ordered may at successive stages satisfy God's supposed representa-

tives, and come from their presence, as I have heard it described, with an awful and terrible sincerity, "as pure as the driven snow;" and when the final balancing of accounts takes place, the man knows, at least, how much is against him. Of course, it will be said in defence that the right to put matters on this footing is altogether dependent on God's grace in Christ. That is nothing to the point here where we are showing that systems more or less human furnish the coveted and definite way-marks to the human pilgrim, and relieve him from walking by faith.

2. Protestants who are ignorant and spiritually dead may use their rites—the Lord's Supper, for example—in this fashion. Probably in many instances they do, and then it is of comparatively little moment by what name they are called. They have found a way of applying the benefits purchased by Christ different from that of Scripture, where every good spiritual gift is represented as received by faith.

3. In obedience to this powerful tendency of our nature, even living and believing men sometimes narrow the sphere of the Spirit's work, and make the field of eternal observation more manageable by contracting its limits. They would have us walk by faith, but they would make the walk as easy as possible. Schools of religious thought fix on a particular aspect of truth, and make it the test unaided and conclusive, of religious life. They conceive a great point gained when the question is brought down to a simple issue. Thus, the Wesleyans, in their early history, seized hold of conversion (and in an age of formalism and death it was a blessed thing that they did so), and all turned practically upon "Are you converted or not?" A sharply-defined line was drawn between those who said "Yes" and those who said "No," at least in man's eyes; for it must often happen here that "the Lord seeth not as man seeth."

It is characteristic of Scotland that the form in which this vital change is expressed is so generally "acknowledging of the truth"—the phrase used by Paul to Timothy and Titus. The thoughtful, cautious mind finds this a suitable phrase to express a fact that appears, without pronouncing an opinion on the value of it.

In English society one often hears such a person described as having become "decided," the reference being to the truth having so influenced him that the sins of life are forsaken and a stand made for Christian goodness. Some smaller sections of Christians have laid hold of the passage, "Be ye separate," and separation (the word being often used very vaguely, and in partial detachment from its Scripture meaning) is the main and practically conclusive test of Christian character.

Simeon says—"The Moravians take hold of the word 'token' (Psalm lxxxvi. 17), and ask every one 'Have you got your token for good yet?'" (*Recollections of Simeon's Conversation Parties*, p. 234). In 1859 the word "changed" came into very general use to describe turning to the Lord. Since that time an American writer attracted some notice by holding up "second conversion;" in which he was neither exact nor original; for the earlier Methodists employed, on grounds nearly as good as his, Paul's expression, "A second benefit" (2 Cor. i. 15) to mean a perfecting of our sanctification, a second new birth, a coming of age.

A school of zealous Christians is at this moment settling upon the word "peace," which they make a main and practically conclusive test. It has many disadvantages peculiar to itself. It can only be judged of by one's self, unlike knowledge, consciousness, consistency, or devotedness; and it is a word so relative, so general, and so varied in its meanings in the Divine Word as to render it a peculiarly inadequate test of Christian life.

These efforts, well-meant as they have been, to reduce under one heading all the phases of religious life, and so to simplify the question, are necessarily attended with great uncertainty and some danger. A part will not thus stand for the whole. If a physician, in forming an opinion of our bodily state, were to confine his observations to one distinct point, as colour, appetite, strength, pulse, or sleep, he must necessarily be betrayed into many errors. A prudent and rational physician forms his views from a conjoint view of our conditions and functions. It is the empiric who finds everything in the skin, or the head, or some other portion of our physical being, and will look at or think of nothing else.

So, if we have to estimate intellectual character, we take for all practical ends a joint view of the powers possessed, because it often happens that a man has a splendid memory and no judgment, or a brilliant fancy and no perseverance; and so in judging of moral character we do not content ourselves with knowing the servant to be sober or honest. We require to know that sobriety, honesty, and quietness are combined.

Now, we must be content to judge so in spiritual things. It would be pleasant, indeed, if we could find some one infallible test of easy and certain application, to which we could point with as much clearness as we can to bodily experiences (such as vaccination, for example), and say, "I am safe, for I have peace, or I was converted, or I was changed." This would render walking by faith easier, but God's Word and the structure of our minds render this impracticable. We must be content to receive assurance that we are the sons of God by the Spirit witnessing with our spirits, which implies the searching of Scripture (for we cannot have an independent and private revelation) and the searching of our own hearts.

That this is undeniable will appear from examining in detail any one of the Scripture phrases which are so frequently made to include all the aspects of Divine life. A. B. alleges that he "believes." Believes what? We must know that he believes the truth. "Yes, it is the truth." But is it saving belief, for "the devils believe and tremble." Then his belief itself must be tested.

D. E. "knows the Lord," but is it saving knowledge? For John tests this test (1 John ii. 3)—"And hereby we do know that we know Him if we keep His commandments." F. G. repents, but is it repentance unto life, or not? H. I. has peace, but is it of the right kind? K. L. prays, but is it the prayer of the hypocrite, who only cries out in trouble? Any test that requires itself to be tested cannot be decisive by itself. At the same time, any of the leading Christian graces proved to be true within us implies the rest. True repentance implies faith, and true faith repentance, and either regeneration. And so with the forms in which God's gracious dealings with us are represented. He who is converted has been forgiven and adopted. He who has been renewed in the spirit of his mind has been justified.

The Scriptures describe a very wide sphere for God's work within. Take one instance from Paul's prayer for the Ephesian Christians, thus rendered very clearly by Coneybeare and Howson—"Beseeching Him that in the richness of His glory He would grant you strength by the entrance of His Spirit into your inner man that Christ may dwell in your heart by faith, that having your rock and your foundation in love, you may be enabled with all the saints to comprehend the breadth, and length, and depth, and height thereof, and to know the love of Christ, which passeth knowledge, that you may be filled therewith, even to the measure of the fulness of God" (Eph. iii. 16-19).

Here you see every part our nature is engaged. A believer's will is weak—a slight obstacle deters him—a trifling discouragement throws him back—a show of resistance sets him trembling. He requires the advice so often

given to Joshua—"Be strong and of a good courage." He has to learn to speak out the ringing defiance of Nehemiah—"Should such a man as I see?" For this end the Holy Spirit enters into him, and renders him courageous. A believer's heart vacillates. He cannot always say, "it is fixed." Self-righteousness attracts and diverts his trust from Jesus—externals fascinate him. Even duties become a snare, and in keeping other virtues he neglects his own. The remedy is Christ dwelling to the heart by faith. He softens and steadies the wandering heart, and fills it with the odour of His own holiness. This in-dwelling is by faith. Christ is no farther with men than He is believed in. According to their faith, so it is unto them.

The affections of believers have to be engaged, exalted, and retained. They grovel on the earth when they should be firmly laying hold of things above. They are as weeds trailing on the ground, when they should be as cedars rising towards the heavens. The Lord raises them, shows the lovable objects, widens the range of vision, disposes the heart to appreciate the lovely, educates the affections and exercises them until the heart that, cold itself, could not understand warmth, now comprehends the length, and breadth, and depth, and height of the surpassing love of Christ.

For the *understanding* is enlarged. "Once," a Christian may say, "a little cross threw me off my balance, and I doubted if God could love me. Now I see there are heights and depths in His love of which I had no conception. So let me be patient, and hopeful, and trustful. I shall see yet the length and breadth of that love of His which now exceeds my comprehension." And so the *desires* are satisfied. Once morsel after morsel of the world's joy was eagerly devoured, and in vain. Cup after cup of the earth's pleasure was quaffed—to no purpose." It was like the poor castaway sailors on the raft, vainly seeking to quench their thirst with the brine of the sea, which only momentarily relieved and gradually maddened them. Now the desires have their fill. "God is my portion," says the believer; "I have all things in Him." Thus in the will strengthened, the heart feeling by its faith a present Christ (as Paul says, "The Lord stood by me and strengthened me"), in the affections set on things above, in the understanding enlightened and enlarged, in the desires satisfied, from the Divine fullness, the soul grows, and adds to its faith virtue, to its virtue knowledge; and so on through the circle of Christian graces.

Evangelical Witness.

Missionary Intelligence.

LETTER FROM REV. J. NISBET.

RED RIVER SETTLEMENT, APRIL 14, 1866.

Rev. R. F. Burns, St. Catharines, C. W.

My Dear Brother—Two days after the date of my annual letter to you (which was sent by last week's mail,) there was an arrival from the Saskatchewan, and letters were received from Mr. George Flett. He says that at the time of the leaving of the winter packet he was undecided about the question of engaging in the Mission—but adds: "I have thought over the subject, yea, prayed to God that if it was His will that I should go, to let nothing prevent me; and now I have come to the conclusion that I give up the Company's service, and join you. He then refers to the matter of salary to which I made particular allusion in my letter. He repeats what he is in receipt of from the company, and says "it is little enough for this country. He enumerates the imported supplies he receives—such as flour, tea, coffee,

sugar, salt, &c. He says we should take up a good supply if we can, for we must not depend too much on the buffalo.

If all parties are agreed I think our cheapest plan for boarding will be to have a common table for our whole party ; by this means a great saving will be effected over dealing out rations for three or four different parties.

We intend to take our families with us when we go—so there will be no second removal. Mr. Flett thinks it will be the preferable plan, and we are very much of the same opinion ; only Mr. McBeath will feel it rather hard to part with two of his daughters at one time, especially after being so recently bereaved of his estimable wife.

Mr. Flett is to meet us somewhere between Jack Fish Lake and Carleton. He will see the Indians and the place that may be proposed ; but he will do nothing more till we arrive.

I shall keep this open till I visit the post office on Monday, when I hope to find a letter from you.

The sleighing has come to an end, but the ice is fast in the river ; the last few days have been mild with frost at nights.

I hope you will have these letters in time for your annual report

Yours, Most Truly,
JAMES NISBET.

LETTER FROM REV. J. HALL, NEW ZEALAND, FORMERLY OF VANCOUVER'S ISLAND.

Cambridge, Waikato, N. Zealand, }
January 26, 1866. }

Rev. R. E. Burns,—My Dear Sir,—I miss the *Record* of your church from the condensed and carefully written items of which I have often gathered in an hour the most important news of the churches. To one isolated as I have been, its miscellaneous matter is not the least interesting. I had purposed to send you a paper about this time twelvemonth, and the purpose, suppressed, sprang up anew each successive month during the year. It was my intention to have written from the Sandwich Islands, and falling in that, from Micronesia, then from Sydney, where I saw a short report of the last meeting of your Synod. In my voyage across the Pacific I had an opportunity of observing mission work among the heathen ; and, having touched the New Hebrides, and having since had the pleasure of becoming acquainted with one of the Presbyterian missionaries of that Group, I feel an interest in it and hope you may be able to carry out your resolution and raise funds for the reclaiming of that savage race. For I can bear testimony to the good results of missions in Polynesia ; but, at the same time am of opinion that a riper and more remunerative harvest cannot be gathered than that which is to be found in the Colonial field.

—After considerable opportunity for observation and personal intercourse with our people and ministers in the Colonies, it is my opinion that our loss in the Colonies has been comparatively greater than our gain among the heathen. It was our duty to seek after the latter, but at the same time we ought to have watched with greater solicitude over the former.

—We have not held our own in the cities, especially in Auckland. On the contrary we have lost hundreds of families. Indeed it appears to me that no church loses more in proportion to its numbers than we do,—a most uncomfortable reflection, and one which I should suppress did I not believe

that something might be done to make our form of public worship more attractive to people of cultivated musical taste. In former days "the Psalm singing Scotch" were not behind the age in musical skill. But we have become antiquated and singular in our service of song, till our children, of more refined musical taste, have been attracted by the choral services of other churches. And when they inquire why we are not at liberty to add a few additional Hymns to those our fathers selected—or why we have relinquished the choral, the oldest, the natural, the universal style of music among untutored tribes, and to which the Psalms were originally set and for two thousand years sung. We are not able to give a satisfactory answer.

I write in a redoubt on the bank of the Horatio, one of the tributaries of Waikato—the largest river of New Zealand. I have come in the interest of Presbyterianism to this extensive district, comprising a million acres, confiscated during the present war. It is a fertile, open, rolling country, the favorite haunt of the Maori. To hold possession of it military settlements have been formed at distances varying from five to fifty miles. Including women and children these settlements have a population of from five to over fifteen hundred souls. While on active service the men received small pay and rations, for the following year rations only, and when three years of service shall have expired they are to obtain title deeds to a town lot and a farm of fifty acres of good land—officers still more. When you are informed that these militia have been enlisted in Sydney and Melbourne, it would be superfluous to say more than that they are poor. A fair proportion profess Presbyterianism, and the class of colonists have a more legitimate claim on the philanthropic enterprise of the church than the military settlers of the Waikato, planted on this wild border land of the British Empire to arrest the progress of the Pai Marire fanatics in their hostile march to the white man's home. This is undoubtedly an arduous mission. One requires, in addition to higher qualifications, the humbler virtues of patience and perseverance with a spice of adventure for solitary rides and swollen rivers. Apathy, however, on the part of our people is more mortifying than bodily fatigue. At all hazards we must labour here while our flag flies. It is a fine country and easy to reclaim. I was glad to learn from a Canadian whom I knew in B. C. that some fifty families are coming out from Canada. To those who like a humid semi-tropical climate this must prove much more pleasant than Canadian winters, provided they bring plenty self-reliance and some silver.

Faithfully yours,

JOHN HALL.

MISSIONS OF THE FREE CHURCH.

The missions in India are generally in a hopeful and progressive state. At Calcutta, the Rev. Lal Behari De, pastor of the native church, gives an account of the baptism of a Mahomedan female. At Nagpore several baptisms have taken place, mostly of young men, who were receiving instruction in the higher classes in the Mission Schools.

The Rev. Dhanjibhai Neuroji, native missionary at Bombay, in a letter to Dr. Luff, gives an interesting account of the silent work of preparation which is going on among the natives of India, even where there are no very striking visible effects. We insert some extracts from his letter:—

"The work in which we are engaged continues to go on as usual. As far as its *visibility* is concerned, we have not much to say. No doubt here and

there conversions have taken place during the year just closed; and impressions have been produced, but there has been nothing anywhere beyond the ordinary course, at least as far as this presidency goes. But while there has not been much visible fruit of our labours, I can safely say that, during the past year, there has been, if I may so speak, much hidden fruit. I have heard merchants, professors, and teachers, speak of Bible reading and Bible study among young men, who have not been directly under our influence, and with most of whom we claim no acquaintance. I think we may put down the year 1865 as the year in which the conviction prevailed generally among young India that of all the forms of religion Christianity is the best;—that it has more of true religion in it; and that it is more elevating and ennobling and satisfying, than any other system that is extant. I have gathered this from my intercourse with the educated young of Western India, and from the notices I have seen of this class in other parts of the country.

“One day early in the morning, of the year 1865, I called at the house of a native friend, and just as I entered the threshold, I witnessed a sight in a non-Christian house never witnessed by me before. The whole family—consisting of old and young people—were on their knees, and the voice of prayer to ‘Our Father in Heaven’ was being lifted up. Yes, they were engaged in their morning worship, as I was informed by one of them afterwards; and who can tell how many families in the land are similarly engaged?”

“The last year has also been remarkable for the sale of scriptures, tracts, and books. I believe that more Bibles and Christian books were sold in that year than any previous year. Let us hope, nay, believe most assuredly, that these silent messengers which were scattered through the length and breadth of India, have done, and will yet do, the work of the Lord. In fact, all the struggles between light and darkness, truth and error; and all the longing and labouring of the educated classes for the removal of every restraint upon their liberty of thought and action; and all the expose they are making of the errors and absurdities of their sacred books; and all the eager desire they express for one common worship of a spiritual nature, and one common brotherhood among them,—I say these things are some of the effects these silent messengers are producing.

“A dear servant of the Lord, whose station is in Gujrat, told me the other day, that while travelling lately through the province of Kattyawar, he was much struck with the extensive prevalence of the knowledge of Christianity among all classes of people. This is precisely the impression, observation and testimony, not only of many missionaries, but of officers and others who travel in the country, and who are interested in the work. Yea, it is even the testimony of the enemies of our cause. So we see that the immense circulation of the Word of God, and Christian productions, effected during the past year, has not gone, and will not go, in vain. Then, again, the dreadful momentary crisis which we experienced in the last year on this side of India, and whose effects were told in every corner of the country, has, I am inclined to believe, taught not a few of its population the solemn truth contained in the impressive words of the royal Preacher, ‘Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.’”

“But while I thankfully acknowledge the good that was done in the year just past, I cannot close my eyes to the evils that were also accomplished in that year. I have no time at present to enter into the details of this subject. Allow me, therefore, simply to say that the first part of 1865 witnessed all the evils of unsanctified prosperity of an unprecedented character; and the latter part of the year beheld the evils of an unprecedented and unsanctified adversity. But both these proved, in a striking manner, that the ‘heart of man is deceitful above all things, and desperately wicked.’”

MISSIONS OF THE ENGLISH PRESBYTERIAN CHURCH.

The missionary work in China is prospering and the missionaries are calling for additional labourers. Dr. Maxwell is labouring in Formosa still alone, while at Swatow, and other places the brethren are in danger of being left short handed. Doors too are opening on all hands. In Formosa, Dr. Maxwell finds interesting fields of labour, although as yet there are not many appearances of visible fruit. We add a letter from the Rev. W. C. Burns, who for some time has been labouring at Peking.

LETTER FROM THE REV. W. C. BURNS.

Pekin, Oct. 7th, 1865.

DEAR MR. MATHESON,—It is now some time since I wrote to you; and it may be well to let you know something of my late engagements here. I formerly mentioned having begun to put the second part of the "Pilgrim's Progress" into the Mandarin colloquia. This work occupied about two months and a half, and was completed nearly a month ago. The work is being looked over by two native scholars to obtain their criticism; and when returned, we hope to give it a final revision with a view to its being printed. The first part, which is now in course of being printed, will be ready, we hope in the course of about six weeks. Since finishing the second part I have been employing myself with my teacher in trying to put the Book of Psalms into Mandarin colloquia. To do this suitably is not an easy work, and it is as yet uncertain whether the result will be worthy of publication. In our first draft we had finished the 25th Psalm, when a Chinese term occurring, our work was interrupted a week ago. I hope to resume this attempt when my teacher returns on Monday (9th.) You will see from what I have said, that there is little prospect, in the meantime, at least, of my being able to go south to aid Dr. Maxwell in Formosa. I pray that you may be speedily directed to find a new missionary fitted and ready to enter on that important field. In Peking the door for preaching the Gospel is now more widely opened than before. Within the last few months one of the missionaries of the Church Mission has obtained premises for preaching on one of the principal streets of this city, and the place is crowded by from 100 to 200 people whenever it is open. More lately, also, the members of the London Mission, being obliged to vacate the premises they formerly occupied, went to the British Legation, and have providentially succeeded not only in purchasing houses to live in, but adjacent to these they have also obtained by purchase a small temple, opening on one of the principal streets. This they are now occupying both as an hospital and preaching place, and the numbers in attendance are very encouraging. I may add that the new premises of the London Mission are within five minutes' walk of my lodgings; and were it not that I am kept busy generally with my teacher in translating work, I might daily have the opportunity of preaching to those who come for healing, and to the crowds of passers-by who come in from the street when the chapel is open. As the case stands, my work of late in the way of preaching has been almost confined to the Lord's-day. I do not think of anything else which is important to mention, and conclude these hurried lines, with Christian regards to all friends; begging a continued interest in the prayers of God's people for myself and this city,

I remain, dear Sir,

Yours truly,

W. C. BURNS.

By a letter dated Peking, Decr. 16th, we learn that Mr. Burns was still occupied in endeavouring to put the Book of Ps^{alms} into a simple and reliable

form ; but of the success of this effort, or the contrary, he says, it is as yet too soon to speak. The first part of the "Pilgrim's Progress" in the Mandarin colloquial was ready for publication ; and he was engaged in getting the second part through the press. He adds :—

"Next week my teacher is obliged to leave me for a short time on account of a literary examination he has to attend ; and during his absence I think of going along with two of Mr. Ekins's (London Missionary Society) men on a missionary excursion into the country. When in the city I have plenty of opportunities of preaching ; but it is rarely, except on the Lord's-day, that I have at present leisure for this work. We need much the support of the prayers of God's people. The door is outwardly open ; but there is a want of signal evidence of Divine power accompanying the word.

"Ever yours (in haste),
"WM. C. BURNS."

PROGRESS AND RESULTS OF MISSIONS.

NATIVE AGENCY EMPLOYED.

Some idea may be formed of the results of Christian missions from the number of native agents now employed. The following is an approximation to the number of native preachers in pagan lands as stated in an article in the *Missionary Herald*, an extract from which we give below :

	Native Preachers.
London Missionary Society.....	150
Church " ".....	71
Wesleyan " ".....	100
Baptist " ".....	199
Presbyterian Churches of Scotland.....	20
Am. Board of Commissioners for Foreign Missions.....	240
Presbyterian Board.....	17
Baptist Union.....	100
Methodist Missionary Society.....	9
Episcopal " ".....	4
R. P. Dutch Church ".....	5

Here, in the comparative summary, we have over 900 native preachers, with several thousands of native helpers, as teachers, catechists, and colporteurs. This includes only a portion of the missionary organizations. We have not referred to the smaller missionary societies of Great Britain or of this country, nor to the Continental missionary bodies. Then we have taken the smallest number of the different societies embraced in this tabular statement, and which gives a total of more than 900 preachers, which is surely a greater array than was contemplated by the writer when he penned his inconsiderate statements. We do not err, or go beyond the truth, when we place the number of ordained and licensed native preachers in the great mission field at 1,200.

"Then hundreds of catechists, not included in that number, are to all intents and purposes preachers of the word. They go from place to place expounding the gospel, declaring its truths, and urging their countrymen to be reconciled to God. Many of these are most efficient helpers. 'The catechists,' says Dr. Mullens, in his 'Ten Years' Missionary Labors in India, 'form a most important body of agents in the native Church ; without them missionaries would lose their right hand as preachers and expounders of the

gospel, both among Christians and heathens; they spread over a wider surface the knowledge which the missionary has brought, and therefore multiply both his agency and its results.' Now how many such preachers does the writer quoted at the beginning of this paper imagine are in India and Burmah alone? 'The native pastors and native catechists together number 1,962; that is, one native Christian out of every twelve men and a half is a preacher; and as the Christian schoolmasters and teachers are as numerous as the preachers, we learn the striking and gratifying fact, that *one male converts in every seven* is engaged in one of the forms of mission work.' pp. 91, 92.

"In the South Seas, the native evangelists have been invaluable. Well does the L. M. Society's Report, for 1861, declare 'they are the intrepid and fearless pioneers of the white teacher, facing dangers which to him would prove fatal, and preparing the blood thirsty heathen savage to give him welcome and honor as the messenger of Christ.' These native evangelists have gone from Island to Island, and not a few, like the Penrhyn, Friendly and Lagoon Islands, renounced heathenism through the instrumentality of these preachers of the word, long before a European missionary was seen; yea, every Island gained to Christianity and civilization westward of the Tahitian group has been won through the labours of native missionaries; and many stations in Polynesia are solely manned by the native teacher and pastor. What they have accomplished in the Coral isles they have done in Burmah. Who can gauge what Kothaliby, San Quila Damoo, and Mout Kyau have done for Christ among the Kavens, Burmese and others, and what many, now toiling for the salvation of their perishing countrymen, will yet achieve? To train up a native ministry in India is the aim of scores of institutions that dot that land. The number suitably prepared for the work is constantly multiplying, and a wonderful increase in the next decade will take place in various countries.

"Now then, if in India and Burmah alone there are about 200 ordained natives, and about 2,000 pastors, evangelists and catechists, what must there be in the other portions of the mission field? A few score indeed! The number is a few thousand, while those regularly set apart, or commissioned to preach by ecclesiastical authority, are in the aggregate many hundreds.

"These figures, which embody cheering facts are most encouraging. They show that the Church is not spending her strength for nought. They show results beyond the comprehension and knowledge of many, and they furnish an increasing stimulus to the church at home, to labour more earnestly and pray more believingly for the work abroad. They show also the great preparatory work going on in heathen lands, and the powerful agencies that the Spirit will employ in the removal of darkness and in the establishment of the truth. These are in preparation for His mighty baptism."

General Religious Intelligence.

SYNOD OF PRESBYTERIAN CHURCH IN ENGLAND.

The Annual Meeting of this Synod took place in Regent's Square Church, London. The Rev. T. Alexander of Chelsea was chosen successor to the Rev. Mr. Lundie as Moderator; and taking the chair delivered an interesting and able address, in the course of which he adverted to two errors which have become prominent in the present day, one being the refusal to accept any fixed creed, and the other the doctrine that the law was modified or abrogated by the New Testament.

The business before the Synod was varied and interesting, and was done with spirit and vigour, and a large share of harmony. We notice briefly some of the principal pieces of business.

USE OF HYMNS.—An overture from the Presbytery of London, in favour of a new Hymn book for the use of the church, was brought forward. The Hymn book, which had been compiled by a number of the members of Synod, was also laid before the Synod. After discussion, and a vote, a Committee was appointed to examine the book and report. Their report was brought in, approving of the book, with some slight alterations. This report was adopted by a large majority of the Synod.

FINANCE.—The report on Finance stated that the funds of the Home Mission Scheme were in a satisfactory state, about £600 having been received, more than in any previous year. The Foreign Mission receipts were not so satisfactory, the receipts having been £3907 1 7, while the expenditure had been £4485 17 6. The Church Extension and Debt Extension Fund showed receipts for the year of £3315. The aggregate of all the receipts had been £8057 7 9, while the expenditure had been £8274 12 8.

DEPUTATIONS.—A good deal of interest was connected with the reception of the deputies from other churches. The deputation from the Free Church consisted of the Earl of Dalhousie, the Earl of Kintore, Dr. R. Buchanan and Rev. J. Adam. That of the United Presbyterian Church consisted of Rev. Dr. Marshall, Moderator of Synod, and Rev. Dr. King with Rev. W. Redpath. The deputation from the Irish Presbyterian Church consisted of Rev. Dr. Wilson, Moderator of the Assembly, Rev. W. McGill and Rev. T. J. Hanson and J. Campbell, Galway, Esq., elder. The addresses of all the deputies were eloquent and expressive of the best feelings.

COLLEGE.—The College Report stated that sixteen Students had attended during the year, and that very valuable additions had been made to the library during the year. The total receipts had been £1225 5 10 and a balance were on hand of £17 5 8. Regulations of admittance to the College were discussed and adopted.

THE UNION QUESTION.—Dr. James Hamilton gave in the report on the subject of Union, detailing what had been done during the year by the Joint Committee on union. Eleven different points had been considered by the Committee, and the result was that substantial agreement was found to exist among the four negotiating churches, except on one or two points relating to the peculiarities of the civil magistrate *circa sacra*. In accordance with the course to be adopted in the other churches, the report was received and the findings of the joint committee on union ordered to be transmitted to Presbyteries that any suggestions may be made,—these to be communicated to the Convener, not later than the last day of the current year.

One point that has engaged much consideration and discussion is the extent of the united church, or whether it shall be Scottish or British, embracing England as well as Scotland. It seems to be generally agreed that, considering the size of the church and its wide field, it should be governed by separate supreme judicatures, one in Scotland and one in England, each having independent jurisdiction; but that there should be substantial unity, that thus, ordination and membership should be mutually regarded as valid, and that there should be in each supreme judicature a defined number of corresponding members, who shall sit, deliberate and vote; and that the Foreign Missions be under a Board to be appointed by the two supreme judicatures, and supported out of a common fund. The Synod was closed in the usual way.

VICTORIA—THE GENERAL ASSEMBLY.

The Rev. J. O. Dykes, formerly colleague to Dr. Candlish, now in Australia on account of his health, has given in an interesting letter, much valuable information in regard to the church in Victoria, at whose general assembly he was present. A good deal of what he says applies to most Colonial churches, that have not reached the consolidated and mature state of the mother churches. We subjoin a few extracts :

Accustomed to see the whole crowd of affairs which much be attended to at the meetings of our own Supreme Court got over within ten days, I was surprised to find the sittings of our Victoria brethren spread over a period of no less than nine. This was partly due to a rule they have, limiting the daily sittings to four hours in the morning and three in the evening ; a leisurely arrangement which consults the comfort of members more than the despatch of business, and which, however it may contrast pleasantly with our excessively protracted and late sittings in the Free Assembly, does seem somewhat needlessly to detain ministers from their congregation ; as it was, the rules had to be relaxed towards the close of the proceedings : and yet the business, which had dragged heavily all among, had to be too hastily wound up at last. There was another cause for this. I have been accustomed to reckon it along the disadvantages which attend the possession of leaders versed in Church affairs and long used to guide its deliberations, that the proceedings of our Assemblies fall too exclusively into their hands, that younger men are scarcely encouraged to take part, and that the functions of the House tend to degenerate more than is desirable into the mere confirmation and recording of conclusions already arrived at by a few. Here the evils lie on the other side. The Victorian Church suffers from a want of leaders. Those who are most fit to guide appear to be hardly influential enough to be readily followed. With colonial freedom, a large proportion of the clerical members mingle in discussion. Time is too often wasted over random or crude proposals and a hasty suggestion of the moment may be at last substituted for a well considered judgment. These inconveniences, however, are due to the Church's youth, and the circumstances of her formation. Better for her that all her ministers should take interest and part in her work, and that thus through free and equal consultation she should win her way to more settled days, than that she should be bound in her infancy to the leading-strings of a party or a leader. The proceedings of her Supreme Court may be meanwhile a little tedious and at times unbusiness-like, but the result will be a healthier one.

The statistics for the past year laid before the Assembly exhibit progress. Eleven new ministers have been admitted. The total income of congregations, or rather of two-thirds of the congregations, which make returns, reaches £44,200, against £40,800 last year : sums which do not include between £6000 and £7000 of State aid, which is divided among a large number of the ministers, though not officially accepted by the Church at large. There is no central fund for ministerial support, but the guaranteed stipends seem to have been paid up in all but a small per centage of the cases reported. These stipends range from the minimum of £300 and manse, up to £1000 per annum ; although from the higher cost of living such salaries do not represent a higher average of comfort and more easy circumstances than our Free Church ministry has ever realized. There is unfortunately no information of the numbers adhering to Presbyterianism who have been already reached and congregated ; but I find that under an admirable scheme for pastoral visitation analogous to our summer evangelistic deputations, seven of these remote and thinly-peopled tracts, which as yet lie outside the settled parishes, were visited this spring ; and four or five of them are said to be ripe for the settlement of a minister. Missionary contributions can hardly be said to bear as

yet a due proportion to the general income. The whole amount raised for this object is under £1400. It is only fair, however, to recollect that the internal growth and consolidation of a young Church is its first duty, and that several schemes of this character are now on foot which call for special liberality.—Recently, they have begun to expand their heathen missions. Two classes of heathen within the colony itself, the vanishing remnant of aborigines, and those of China whom hope of gain attracts to these golden shores, have for some years occupied the Victorian Church. Now she has also undertaken to assist the work in the South Sea: by maintaining two European labourers. To meet this fresh obligation, a collecting organization of ladies has just been started, which, under the enthusiastic management of Mr. Campbell of Geelong, late of Melrose, will soon, I trust, put the mission in a good position.

Two very important funds laid their first reports before this assembly. One is a fund for pensioning aged and infirm ministers, which aims at a minimum capital of £5000; and in its first year has received in subscriptions £2783. It deserves to be noticed that, towards this sum half of the ministers have subscribed at the rate of £5 a year for five years. Young as the Church is, such a fund has not been started a day too soon. Special cases of superannuation are already occurring; the "hardness" which the older clergy had to endure in the rough early days of the colony must, ere long, begin to tell; and the sooner the capital sum is paid up the better. The other and if possible, still more important scheme launched this year, is for the endowment of a Theological Hall. It has been felt for years, I believe, and with growing force, that the supply of ministers from home, while it may often be unsuitable, must always be scanty and precarious, and that it vitally concerns the progress of the Church to develop from among her own young men a succession of candidates for the ministry. A few students have always been under some sort of superintendence; but it was not till this year that the large project was set on foot of raising such a fund. Mr. Dykes states that from comparatively few subscribers £7000 had been already obtained for this object:

NEW HEBRIDES MISSION—LATEST INTELLIGENCE.

Intelligence from the New Hebrides has been received up to 9th January, in a letter from Rev. W. McCullough. Mr. Gordon at Eromanga, had been heard from on the previous day. He was better, but was suffering from the heat. Fighting still continued at Eromanga. Some of the missionaries were suffering from the heat at some of the other islands. Mr. Morrison writes good accounts about Pango. He says:

"Sixty people, he says, are under instruction and attending worship. 'Eleven are now under special instruction with a view to their being admitted into the church.'—'We have had seven deaths since the *Day-spring* left us.' 'What with waiting on Mrs. M. night and day and the almost insufferable sultriness of that rainy week, I myself was just on the verge of being laid up,—but the Lord graciously spared me.' 'We have settled two teachers in Lima under very favourable circumstances.' "

DEATH OF A MISSIONARY.—Intelligence has been from India of the death of the Rev J. Mitchell of Parna, of the Free Church Mission. He went out as a missionary, more than forty years ago.

RELIGIOUS ANNIVERSARIES IN ENGLAND.—The anniversaries of the Religious Societies in London have been held with quite the usual amount of interest. The receipts have been in general satisfactory. The receipts of the British and Foreign Bible Society for the year were £171,375 10s 2d, there being an increase in every source of income except legacies. The foundation stone of the New Bible House is to be laid on the 11th of June by the Prince of Wales.

THE HYMN QUESTION IN THE FREE CHURCH.—The Hymn question is causing a considerable amount of discussion in the Free Church Presbyteries and Synods. It would appear that while there is strong opposition on the part of some, there is a majority in favour of some addition to the Paraphrases and Hymns in use.

TESTIMONIAL TO THE REV. DR. MILLER OF BIRMINGHAM.—Dr. Miller has received, on his retirement, a magnificent testimonial from his congregation and the community at large. That from his congregation consisted of a purse of £600, with a silver tray, and a tea and coffee service; and that from his other friends of a cheque for £1000. He is succeeded by the Rev. W. Wilkinson, M. A. of Sheffield. He belongs to the Evangelical party in the Church.

BAPTIST MISSIONARIES IN JAMAICA.—Sir H. Storks, has expressed a wish that a Baptist Missionary Society should establish a mission at Morant Bay, promising to exert his personal efforts in their behalf, and if necessary, to endeavour to obtain assistance from the Treasury.

PUSEYISM IN IRELAND.—High Church and puseyistic tendencies are manifesting themselves in several quarters in Ireland, where heretofore there has been little of that leaveu. The result has been, that in some Churches where the new practices were introduced, there have been strong demonstrations on the part of the people, amounting in some cases to breaches of the peace.

NEW TRANSLATIONS OF THE SCRIPTURES.—There is in France a scheme for a new translation of the Scriptures to be executed by the most competent men from the three great religious communities in France,—Catholics, Protestants, and Jews. The proposal meets the opposition of the Ultramontanists on the one side and the Protestant Retemalists on the other; but most of the leading papers, and all the evangelical Protestants are favourable to it.

PRESBYTERIAN ORPHAN SOCIETY IN IRELAND.—For some time vigorous efforts have been made among the Presbyterians in Ireland to establish an institution for orphans. The inaugural meeting was lately held in Belfast. The deepest sympathy is manifested in the movement, throughout the church; and liberal contributions have been made.

THE LATE MASSACRE AT BARLETTA.—The Rev. Mr. Meyre, Free Church missionary to the Jews was at barietta when the outbreak took place and narrowly escaped with his life. He had returned after the disturbance, to comfort and encourage the terrified evangelicals, and vindicate freedom of worship. A meeting was held on the Sabbath evening in a coffee house, where the congregation was about 80, several having to leave for want of room. There was no approach to disturbance; and the happiest effect was produced on the minds of the brethren.

PRESBYTERIAN CHURCH IN THE LOWER PROVINCES.—The Synod of this Church will meet D. V. on the fourth Wednesday of this month in St. John N. B. It is confidently believed that there will be union with the Presbyterian Synod of New Brunswick. At Halifax the number of theological Students during the late session was 17, of whom ten have completed their curriculum.

DEATH OF MR. KEEBLE.—The Rev. John Keeble; well known as the author of the "Christian Year" died lately at the age of 74. Although a High-churchman, he was a pious and devoted man.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.—The members and friends of the United Presbyterian Church contributed for missionary operations during last year (1865) the large sum of £44,488 7s 6d., after building their own churches and paying their own ministers' stipends and other church expenses. The Glasgow Presbytery gave upwards of £3,000 of this sum.

REVIVAL IN THE UNITED STATES.—From many quarters in the United States there are reports of religious revival. These movements are quiet in their character, but very marked in their results, large additions being made to many churches. The revival has been manifested in not a few of the Colleges and institutions of learning, including Princeton, where the results have been very marked.

JUBILEE OF THE AMERICAN BIBLE SOCIETY.—The jubilee of the American Bible Society has just been held. The services were interesting, delegates from the British and Foreign Bible Society being present as well as from Canada. Efforts are being made by the American Bible Society to extend the circulation of the Bible among the coloured population now no longer in bondage. During its existence the American Bible Society has done a good work, having circulated 21,409,996 copies of the scriptures. There are 5232 auxiliaries connected with it.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.—During the year nineteen missionaries and assistant missionaries have been sent out. Connected with the Board there are 75 ministers, 7 licentiates, 4 physicians, 232 teachers, col-porteurs &c. There are 37 organized churches with a membership of about 1200. During the year the receipts have amounted to \$207,526 65.

Home Ecclesiastical Intelligence.

St. Sylvester, &c.—The Rev. J. Hanran has received a call from the vacant congregation of St. Sylvester, &c.

PICTON.—The Rev. J. McMechan has received a cordial and unanimous call from the congregation at Picton.

MARKHAM.—The Rev. J. Mitchell has declined the call addressed to him by the congregations in Markham.

LAKEFIELD.—The Rev. James Thom has been inducted by the Presbytery of Cobourg into the pastoral charge of Lakefield and Warsaw. Mr. Thom's address is at North Douro P. O.

BLLENHEIM.—The Rev. H. McQuarrie has been ordained and inducted into the pastoral charge of the congregation of Blenheim.

BROCKVILLE.—The Rev. J. Jocus, formerly of Cote des Neiges, Montreal, has been inducted as pastor of the congregation at Brockville.

WINDSOR.—A call having been presented to the Rev. A. F. Kemp by the congregation in Windsor, and accepted by him, his induction took place on the 9th ult. The members of Presbytery present were Rev. S. Balmer, Rev. W. King, Rev. P. Goodfellow, Rev. J. Thomson, ministers, and Mr. A. Bartlett, elder. The Rev. Dr. Duffield of Detroit being present was asked to sit with the Presbytery and take part in the services. The Rev. J. Thomson of Sarnia preached an able sermon from Roman i. 16. Prayer was offered up

by Dr. Duffield, and thereafter Mr. King addressed the minister, and Mr. Goodfellow the people. The services were interesting, and the prospects of pastor and congregation are in a high degree encouraging.

LAKE SHORE.—The congregation of Lake Shore, Sydenham, lately presented their pastor, the Rev. Robert Dewar, with a purse of \$50. This, along with a number of other valuable presents, received during the winter, is as gratifying to the pastor as it is creditable to the people. The gift, too, is the more valuable because it is not given while the stipend is allowed to remain unpaid, for the stipend is at present paid far in advance, and it has not once been in arrears during the eleven years of his pastorate among them.

BERLIN.—The ladies connected with the Berlin congregation presented Mrs. McMechan, the wife of their late pastor with a purse containing about \$50, as a small token of esteem and affection on leaving Berlin. The congregation, considering their numbers has done well, and Mr. McMechan carries with him the best wishes not only of his former congregation but of the community generally.

RATHO AND INNERKIP.—In abbreviating, in our last, the notice sent of the presentation to the Rev. T. F. McCuaig, we inadvertently made a mistake. The gift was from the young people connected with *Innerkip* congregation.

ERSKINE CHURCH, MONTREAL.—In our last number we referred to the opening of the Erskine Church, the new church erected by the congregation formerly worshipping in Lagauchetiere street. The opening services were conducted by the Rev. Dr. Ormiston of Hamilton, Rev. Dr. Cook of Quebec, together with the senior pastor, the Rev. Dr. Taylor. The special services were continued on the following Sabbath. An interesting soiree was held on the Monday evening, at which Dr. Taylor presided. Appropriate addresses were delivered by Rev. Drs. Cooke, Ormiston, Irvine and Jenkins, and the Rev. Mr. Bonar. The best spirit prevailed and union sentiments were warmly expressed. The congregation have manifested the most commendable liberality. In the course of last year the amount of \$11,507 89 was raised by the congregation, viz.: for ordinary purposes of congregation \$3,376 82, for Building Fund \$5,063 00, and by ladies' bazaar \$1,325 40, missionary and benevolent purposes \$1,748 57. An effort is being made to pay off the whole debt on the new building, which we trust will be successful. We heartily congratulate our friends on the success which has attended their efforts heretofore.

REV. DR. JENNINGS.—The friends of Dr. Jennings will be glad to hear that his health has improved since he left the Province. By last accounts, from him he was sailing for Alexandria. He may probably visit Palestine before his return.

REV. A. TOPP.—In accordance with the urgent recommendation of his medical advisers, the Rev. Mr. Topp gives up his pastoral and ministerial work for six months. During his absence the pulpit will be filled first by Rev. J. McMechan, and afterwards by the Rev. J. B. Duncan, formerly of Brockville, and now supplying the newly formed congregation of Chicago.

KNOX'S CHURCH MONTREAL.—We have received the constitution of a missionary society formed in connexion with Knox's Church, Montreal. We trust its operations will be attended with success.

NEXT ISSUE.—The July number of the "Record" may be delayed for some days in consequence of the meeting of Synod during the month.

OSGOODE.—The Rev. J. Whyte, lately received the sum of about eighty dollars, as a token of affection and esteem on the part of the members of his congregation.

DESIGNATURE AND DEPARTURE OF A MISSIONARY.—The Rev. A. Matheson, formerly of Osnabruck, has been designated—as a missionary to the Red River, to take the place of the Rev. J. Nisbet, who has been appointed as missionary to the Indians, on the Saskatchewan. Mr. Matheson has set out on his journey to the Red River.

DEATH OF A MINISTER.—We regret to notice the death of the Rev. P. D. Muir, formerly officiating as Missionary in Montreal.

ST. ANDREWS, C. E.—The Rev. A. Henderson, M. A., Senior Minister of St. Andrews, has recently presented to the congregation his house with its appurtenances, including garden and meadow, to be used as a manse.

PRESBYTERY OF PARIS.—The regular quarterly meeting of this Presbytery was held at Woodstock, on the 19th day of May. There was a good attendance of ministers and elders. The following give the more important items of business transacted.

The Rev. John Danbar of Glenmorris, was elected moderator for the ensuing 12 months. The Presbytery resumed consideration of the Report of the Committee on the National Bible Society of Scotland's Circular. After discussion it was agreed to draft an Overture on the subject, for the next meeting of Synod. Messrs. Smith, McMullen and Inglis appointed a committee for that purpose.

Mr. James Robertson of Paris, was appointed Interim Treasurer of Presbytery. The clerk read list of supplies granted the vacancies since last meeting. He was instructed to correspond with the committee of distribution in reference to the non-fulfilment of appointments, on the part of one of the preachers.

Mr. James from the committee, appointed to draft an overture to the Synod, regarding the arrangement for the distribution of Preachers, laid on the table a draft of said overture, which on motion was adopted by the Presbytery, and Messrs. James and Inglis appointed to support it before the Synod.

Mr. McCuaig reported that according to appointment he has preached and moderated in a call for a minister to the congregation of Willis' church, Blenheim; and laid on the table a unanimous call, in favour of the Rev. K. McQuarrie, signed by 135 members, and 67 adherents. The minutes of the congregational meeting were also read, containing satisfactory information in regard to the questions put to the commissioners at last meeting. Commissioners were heard from the congregation, craving the Presbytery to give effect to their call with the least possible delay. On motion, duly seconded, the call was sustained as a regular Gospel call.

Mr. McQuarrie being present, the call was put into his hands by the Moderator, and accepted. Tuesday, 22nd day of May, at 2 p. m. was appointed for his ordination and induction to the Pastoral charge of the congregation, the Presbytery to meet at 10 a. m. within Willis' Church, Blenheim, for his examination and the transaction of other business. Mr. Danbar was appointed to preside and ordain; Mr. James to preach, Mr. Donald to address the Minister, and Mr. Robertson of Paris the people.

Circular letters were read from the Presbyteries of Ontario and London. Mr. James of Paris, and Mr. William Chambers, Elder, were appointed to the committee of Bills and Overtures.

Financial reports were called for and read, from the congregations within the bounds. The Presbytery record with satisfaction that no arrears of Stipend are due by any of the congregations, and that in the case of several, the amount paid is in advance of the Stipend promised.

Mr. Penman reported the state of the Presbytery's Home Mission fund, showing a balance in hand of \$44. The clerk was instructed to transmit said amount to the Central Home Mission fund in Toronto.

A petition from Wellington Street Church, Brantford, craving the Presbytery to moderate in a call for a minister to said church, was read, and the moderation granted. Mr Peattie was appointed to the duty; said moderation to take place on Tuesday the 15th day of May, at 6 p. m.

A petition from Stanley Street Church, Ayr, to the same effect was also read, and the moderation granted, the day to be fixed by the congregation, and the moderator of session, if before the next regular meeting of Presbytery. Mr. Dunbar was appointed to the duty and also to dispense the Sacrament of the Lord's supper, in said congregation, on the last Sabbath of May.

The debt on the Beachville Church, was brought under consideration of Presbytery. Messrs. McMullen and Inglis, with Messrs. Kintrea and Douglas, were appointed a committee to solicit subscriptions for the removal of said debt, and to report on or before the meeting of Synod.

The Presbytery entered upon the consideration of the Book of Forms, and after discussion agreed to recommend certain changes to the Synod.

Mr. David Inglis of Hamilton, was nominated as moderator of Synod.

It was moved by Mr. Inglis, seconded by Mr. Cochrane, and unanimously agreed, "that the interests of the College and Church at large demand that the interim arrangement of the past two years, for the supply of the vacant Professorships in Knox College, Toronto, should cease, and two Theological Professors be chosen for said college, at the ensuing meeting of Synod."

Mr. James gave notice that at next meeting he would call the attention of Presbytery to the propriety of devoting the first evening of each regular meeting to devotional exercises.

The Presbytery then adjourned to meet within Willis' Church, Blenheim, on Tuesday the 22nd day of May next at 10 a. m.

WILLIAM COCHRANE, Pres. Clerk.

PRESBYTERY OF STRATFORD.—This Presbytery met at Stratford, on 8th May, the Rev. A. A. Drummond, moderator. There were twelve ministers and seven elders present.

Mr. Samuel Jones an ordained minister of the regular Baptist Church, presented his credentials and applied for admission as a Minister of the Canada Presbyterian Church. The Presbytery after hearing Mr. Jones respecting his application, and examining him on several doctrines of the Gospel, and being fully satisfied respecting his views of divine truth, agreed to apply to the Synod at the ensuing meeting, for leave to receive Mr. Jones as a Minister of this Church.

Mr. Thomas McPherson, Minister of Norman Street Church, Stratford, was nominated as moderator of Synod, at next meeting, and Mr. John Fotheringham, Minister, and Mr. Adam Argo, Elder, were appointed Members of the Synod's Committee on Bills and Overtures.

On the report of the Committee appointed to examine the "Book of Forms of procedure" it was agreed that while approving of this Book generally, the Presbytery do not consider it sufficiently matured to be finally adopted.

The Presbytery adjourned to meet at Stratford, on the second Tuesday of July, at 11 o'clock a. m.

WILLIAM DOAK, Pres Clerk.

PRESBYTERY OF MONTREAL.—This Presbytery met in Cote Street Church Montreal, on the 9th and 10th of May. Rev. John Irvine, Moderator.

Mr. Allan craved leave to withdraw his resignation of the pastoral charge of the congregation of Ste. Eustache, Grand Freniere and Ste. Therese, expressing his purpose to come before the Presbytery, at some future day, requesting a re-distribution of his present field of labour. His request was granted. The Rev. John Jones accepted the call addressed to him by the congregation of Brockville, and the Presbytery agreed to his transiation. A minute in reference to the death of the Rev. P. D. Muir was adopted. Mr. Anderson was empowered to preside at an election of elders, at East Hawkesbury. Leave of absence was granted to Mr. Paterson, for three months after the 1st of June. Interesting reports of missionary meetings, held in the congregations within the bounds, were given in. Mr. Reeve sent in a letter declining the call addressed to him by the congregation of Martintown. A call from St. Sylvester, in favour of the Rev. James Hanrao, was laid on the table and sustained. The Rev. Mr. Topp was nominated as moderator of next Synod. Messrs. Watson and Becket were appointed members of the Committee on Bills and Overtures. The Session of Cote Street Church, sent to the Presbytery an overture to the Synod anent a hymn book. The Presbytery adapted the overture and appointed Messrs. McVicar and Clark to support it before the Synod. Metis was recognised as an aid-receiving congregation, and Mr. Fenwick continued there for one year from this date. Mr. Scott was appointed to the Bay of Chaleurs, for six months. Mr. Croll, student, was appointed to Sherbrooke for six months. Mr. A. Thompson was sent to Kennebec for six months. Mr. Grant to Roxborough till next ordinary meeting of Presbytery. Mr. Kenneth McRae to Harrington; and Mr. Duncan McRae to Chateauguay Basin. An application for organisation was received from Sherbrooke, and the steps usual in such cases were taken with regard to it. Mr. Thompson, student, underwent the usual preliminary examination with a view to license. Mr. Crombie brought before the Presbytery the present state of the marriage law in Lower Canada, and a committee was appointed to prepare an overture to the Synod on this matter, and to report at a meeting of Presbytery, to be held in Hamilton, with permission of Synod, in June next. The report of the sub-committee on the Presbyterian College in Montreal, was given in and read by Dr. Taylor, the Convener. The Presbytery received the report, re-appointed the Committee, and instructed it to prepare a report for the Synod from the one now represented, and to submit the same to the Presbytery at Hamilton, in June. The remit of Synod respecting an Act for the reception of Ministers from other churches, was approved of *simpliciter*. A committee was appointed to examine the Book of Forms of Procedure, and to report. A petition was presented and read from the Session of Erskine Church, Montreal, on the subject of union between the Presbyterian Church of Canada in connection with the Established Church of Scotland, and the Canada Presbyterian Church, and praying the Presbytery to take such steps for helping forward this movement as may seem to it advisable. It was agreed to receive the petition approve of its object, and appoint a committee to draw up a memorial to the Synod, said memorial to be submitted to the Presbytery at a meeting to be held in Hamilton, in June. After transacting several items of routine business, the presbyter, adjourned to meet in Erskine Church, Montreal, on the first Wednesday in August at 10 o'clock a. m., for the despatch of ordinary business.

A. YOUNG, Pres. Clerk.

Correspondence.

LETTER FROM REV. C. CHINIQUY.

St. Anne—Yankakee County, Illinois, 1st April 1866.

To the Pastors, Elders, and Brethren of the Congregations of the London Presbytery, C.W.

Reverend and Dear Brethren :—

It has been my privilege to address your different congregations, these last two months by the order of our Presbytery, in behalf of our Missions and School of Ste Anne in Illinois—and no words can sufficiently tell you the admiration and the sentiments of gratitude I feel at the remembrance of the true piety and the unbounded charity which I have seen every where among you. Surely the days I have passed in your midst are to be put among the most happy days of my life—and there is not a disciple of the Gospel, anywhere, in America as well as in Europe, who will not unite with me and our dear converts of Illinois to praise and bless you, when they will know that you have given us \$1940 to help us to fight the battles of the Lord here and enable our children to spread the light of the Gospel among their relations and friends who are still the slaves and the victims of the errors of Rome. Ah! The Dear Saviour who has promised an eternal reward for a cup of water, given in his name, will hear the prayers of our New Born Brethren of Ste Anne Illinois! He will bless you in this world and in the next for the sacrifice you have so cheerfully made to save us from the heavy burden of debts which we had been forced to make, to fight against the giant Power of Rome and keep up the victorious banners of Christ, over these prairies, which it has been our happy lot, by the mercy of God, to save from the damning errors of Rome.

In my name and in the name of my converted countrymen, I thank and bless you for what you have done for us. The bills of our expenses which I give you to day, will show you we are trying to be as economical as possible; and we are sure that every one who will take the trouble to consider the amount of difficulties we have to meet, the formidable suits by which the Church of Rome is constantly keeping us in the hands of the Sheriff, the high prices we have to pay for every thing in the U. S., will confess that it was impossible to make the work the Lord has done here through the instrumentality of his unprofitable servant, with less expense.

Now that the debts of the past days are nearly paid—unite your fervent prayers to our feeble ones to the throne of grace, that we may be enabled to continue the great work which the God of the Gospel has trusted to our two feeble hands. But, *alone we cannot continue, alone we cannot fight any longer*, we want your help Brethren! Soldiers of Christ we want your support, in the battles we are fighting. The cause for which we are fighting is your cause. It is the cause of Christ. It is the cause of every disciple of the Gospel.

Ah! let our hearts be one!—let our efforts be united under the great Captain of our Salvation and the victory will be ours! and after having served the Lord together and fought his battles in this land of exile, we will be all united to praise and bless Him in His Kingdom.

Your truly and forever grateful Brother in Christ
C. CHINIQUY.

AN INJUSTICE.

Are you a guilty reader? I hope not, and yet I hope that this article may lead to the arrest of some of the guilty parties, by the most famous of all detectives—their own consciences. And I hope also, it may keep others from following in the footsteps of those who are already guilty. It is an *injustice* of which I am to speak, but not of a financial kind. In a word, the charge to be tabled is, that certain families, and church members are in the habit of assuming that, when any one under their roof is taken sick, their minister knows all about it, and that if he is not forward to see them in a day or two, it is a neglect of duty on his part, and an intentional slight cast upon them and their families. The simple statement of the practice makes it so absurd looking that it will be no doubt regarded as a prodigy that such persons could be found in any Christian church; but although many of the readers of the *Record* may almost doubt the assertion that such a practice is followed by some of our people, I do very candidly assure them that it is neither a parable nor a fiction that I am writing.

The parties in question seem to think that the minister is the greatest newsgatherer in the place. They would not be astonished to find that some other person in the neighbourhood had not heard of sickness in their family, but that the minister should miss hearing it, is to them a mystery. And this mystery is, in no a few cases, heightened, to these persons' minds, by the consideration that the position of their families in the place is so very prominent. At least this seems to be the mode of reasoning by which some guide themselves in this matter. They would never dream of treating their family physician in this way. Him they send for at once; and without asking him, or informing him, they would not expect his visit. No doubt the two cases are not precisely parallel. The way of the minister to go unasked is more open than that of the doctor. The latter would feel a delicacy about going unasked, on account, of the fees, and therefore waits till sent for; but the minister can have no such delicacy, and is without excuse on that ground, as he gets nothing for his visits to the sick, in the shape of fees, or in any shape, except it be that the persons in question pay pew rent in the church in which he ministers. Nor do I think that a different order of things on this point in the case is desirable, or scriptural. No doubt when through a season of domestic affliction the minister has made visit for visit, with the physician, to some wealthy family in the congregation, they might, I think quite consistently with the spirit of the Gospel, acknowledge their gratitude in more than mere words—and all the more if the minister has had to provide or hire a horse and conveyance to take him to the place.

In a word, I, do not see that the necessities of the case, so far as the nature of the ministers office is concerned, require that the man who ministers to the soul, should be taken leave of in ways that contrast so very, very widely with each other, as we see at present is frequently the case—the doctor with his bill settled, and the minister without as much as would pay the tolls, which his visits cost him.

But anything like the idea of a minister's making money at the bedside of the sick or the dying, is I think, too horrible, ever to find entrance into any Protestant Church.

But while on the ground referred to the minister can have no delicacy about going whether a request has been sent to him or not, it does appear to me that he is fairly entitled to claim at least that he be informed that there is sickness in the family, and that unless so informed he should not be held responsible for any apparent neglect of the patient or of the family. This much I think it very unreasonable to deny the minister's right to expect. And unless this be conceded by the class of persons referred to in this article, it

is impossible that they can ever feel comfortable in their church relations. Common sense would say that it is not reasonable to assume that a minister can know immediately of every case of sickness among his people; and further that every slight indisposition is not to be regarded as requiring his attendance even when he happens to hear of it, as in that way much of his valuable time would be uselessly squandered; and his pulpit preparations invaded, to the general disadvantage of the congregation.

But—"to the law and the testimony," on this as on every other point of Christian and Ministerial duty. What does the word of God say? *let him call for the elders of the church*; and let them pray over him, &c.

PASTOR.

"THE APOSTLE OF THE NORTH."

NOTICE BY DR. BURNS.

Knox College, May 16, 1866.

Mr. Editor—'Tis sixty years since I first saw the "Apostle of the North." He had just come from his mission at "Berriedale" in Caithness, and he had all the marks that might be supposed to attach to the appearance of a vigorous and active Gaelic missionary. He belonged not to the Scandinavian but to the Celtic side of the county of Caithness—for there one side of the mountain range is Gaelic speaking, while the other is English—and his swarthy appearance and athletic mien marked him as a genuine son of mountainous Caledonia. We met at breakfast in the house of the Rev. Dr. Campbell, one of the Ministers of Edinburgh, and Secretary to the Society in Scotland for propagating Christian knowledge, a man of great sagacity and a divine of great theological eminence. The Gaelic chapel had been erected some thirty years before, by the contributions of the Celtic part of the population of the city, aided by the generous efforts of Mr. William Dickson, a Christian merchant, whose name is honorably associated with the religious history of the Scottish metropolis in the latter part of the last century. The society which Dr. Campbell represented was formed and chartered in 1707, and had labored most efficiently in behalf of the educational interests of the Highlands and Islands of Scotland. It possessed the confidence of the Highland population in the city, and the patronage of the chapel was entrusted to its Directors for the time being. The predecessor of Mr. Macdonald was the Rev. James Maclachlan, afterwards minister of Moy in Invernesshire, and the father of two excellent ministers of the Free Church, Dr. Thomas Maclachlan, at present of the Free Gaelic congregation of Edinburgh, and Mr. Simon Maclachlan of Cawdor. From the date of Mr. Maclachlan's removal till the settlement of Mr. Macdonald, a considerable time had elapsed, and there was some danger of division among the members. But the judicious selection now made, chiefly by the skill and prudence of Dr. Campbell, removed all fears of that nature; and the settlement was very harmonious, and its results eminently salutary. Besides the ordinary Gaelic congregation who attended through the day, and who formed a large body of people, many who were not connected with the chapel attended the evening service, which for the first time was conducted by Mr. Macdonald in the English language. The prestige of Mr. M. was from the first exceedingly favourable; but he rapidly rose in estimation as a popular preacher, and was waited on by crowded assemblies. The place had no pretensions to elegance or even convenience, for it was confined, low-roofed, and locally, perched so high on the very face of the Castle rock as to be not very accessible. Nevertheless the English sermons of Mr. McD. on the Sabbath evenings, were among the lions of the religious

circles of the metropolis; and well do I remember the power and the pangency of his heart stirring appeals. Moreover, in private intercourse, he was easy and affable, with a good deal of mother-wit, and inoffensive good humor; ever ready to communicate what might be useful, as well as to obtain from others valuable supplementary information. He was of easy access, kind and condescending in his manner, with no airs, and utterly devoid of affectation. His seven year's ministry in Edinburgh forms a bright period in its religious history.

Dr. Macdonald from being a younger minister than the others, and more of our own age and standing, took a deep interest in the students attending the Divinity Hall at Edinburgh. He liked much to have some of them, perhaps four or six at a time, to a cup of tea in his house, and there after he treated them to a conversation on the subjects of their studies. We viewed him in somewhat of the light of an unrobed Professor or academic tutor, when on the table of his study he spread open before him some good sized octavo, just "put out" by some learned English or American divine, analysed the chapters or the sections he had perused; presented before us the *pros* and the *cons* of a deep argument, looked into our faces as we sat round the table, and respectfully, though sometimes quizzically, asked us, as the venerable Nestor was once asked, "*componere lites.*" As the time was too precious, crabb'd Latin and mythical ecclesiastical Greek had no special charms for us; but Dr. Edward Williams on "Equity and Sovereignty," and Jonathan Edwards on the "Freedom of the Will," and the metaphysical system of Dr. Samuel Hopkins, of Rhode Island, stood forth to our view as giants whose magnitude was perhaps increased by the very mists which sometimes gathered around them, never of course supposed by us to originate in the vast profundity of the teeming thoughts of such men, but always from our own shallowness of apprehension. Dr. M. was a ripe scholar, an adept in the exact sciences, and an acute theologian. The "Doctors of Aberdeen" had been his instructors, and a Brown and a Kidd, a Gerard and a Beattie, he held in high esteem; not indeed as Calvinistic theologians, for while one of these had rather too much of what the wags of the "new school" sometimes termed "cayenne pepper," the rest had by far too little of that exciting commodity.

At these interesting *conversaciones* we once or twice had the agreeable presence of an "American student" of Yale college, Dr. John Codman, afterwards of Dorchester, Mass., who died so recently as 1848, a man of family and means, respectable for talents, eminent for piety, and a gentleman. The "Yale theology" was as yet young and comparatively innocent. Its claws were just beginning to show themselves. We pared them, with the help of Dr. M's pruning knife. Dr. Codman was, I rather think, well pleased, for he remained all his days a firm adherent to the Westminster standards.

A little incident about an English divine of greater note than Dr. C. I may here bring in. Dr. M., when resident in Edinburgh, had occasionally a congregational student or two, from Hoxton or Homerion, as boarders in his house. One of the most marked of these was a young man of 17 or 18 years of age, of great acuteness, a most ready speaker on all subjects, instinct with life, and not overburdened with Dutch or even German theology. In our meetings for tilting, we talked much about universal redemption and freedom of agency. The young Englishman was well read, an acute controversialist, not over fond either of the Highlands or of the Lowlands of Scotland, and we looked upon him, taken as a whole, as our "semi-Arminian brother." These meetings did us perhaps more good than ordinary debating clubs, for we had a courteous and loving chairman who ever kept things right, and as old Mr. Bogue, a wealthy Christian layman in the city, who sometimes also

treated us to a cup of tea, felt and gave utterance to the feeling, that "the lads were doing weel." Out of these coteries, small and insignificant as they might appear, rose some four or five who afterwards fought and bled in the "ten year's conflict," and some of whom yet bear the scars. But I hear you saying, Mr. Editor, "and what of the Anglican lad?" I will tell you. It was I think in the month of September, 1833, I went to England to gather money for "colonial missions." Among other large towns and cities visited was Manchester, where a Presbyterian church had been erected in Moseley street by a wealthy and pious Scottish merchant whom I have seen, Mr. Robert Spear. Our cause did not then succeed in England, the church at home indeed cared very little about it, and I found the chapel which such men as Kennedy of St. Madocs, and Dempster of Denny had occupied, handed over to the English non-conformists, and Mr. Spear's erection was then filled by *Dr. Robert S. McAll*, perhaps the best preacher of his day among the congregationalists of England, ranking with the Winters, and the Hamiltons, and the Leifchields, and the Parsons, of that large and influential evangelical community. Not having an opportunity of hearing the eloquent preacher on the Sabbath, I went to his Wednesday evening lecture in the basement floor. Wet as the evening was, there was a full attendance, in a place that might hold 400. He preached with pathos, evangelical clearness of statement, and transparent perspicuity of style. The old Arminianism of early days was all away, the precocious, and as we thought, self-complacent critic absorbed in the "Apollos" of his day, the warm and lively preacher of that gospel, which, when I first knew him, he certainly did not understand. After the blessing there was a pause; deep feeling seemed wrought on many countenances. I had had a feast; and it is not uncommon in England, though scarcely ever thought of in Canada, to thank the Preacher who has done you good. The "desk" was not much raised above the floor. I came from the remote end of the apartment, where I had heard the discourse. I stood before the preacher, who rose and bowed. "May I ask, sir, did you when a student of theology pass a winter in Edinburgh and board with Mr. Macdonald, the minister of the Gaelic chapel?" "I did," was his immediate reply. "Then," said I, "let me claim you as an old companion and fellow student." He looked at me and I looked at him, but the half century, which divides a young man of 17 from the maturity of a man of forty and more, had stamped us both. I knew him because I had been told who he was and was pretty sure of the exactness of my early recollections. On mentioning my name he needed no more. Our memories of the past were like the music of Como in Ossian, "sweet and mournful to the soul." Peculiar circumstances rendered a prolonged interview impracticable, and though I might cherish the hope of our again meeting, I saw him no more. Death did not very long withhold its seal from the matured attainments of one who seemed to ripen with wondrous rapidity for the heaven of the faithful. The interview though short was sweet. The remembrance of it is fresh as the morning, but the wave of ocean time rolls on, eternity is near, and the Macdonalds and the McAlls, the Spencers and the MacCheynes, of kindred religious connexions, are now blended together in one bright constellation on high.

Mr. Editor. I meant not anything like a critical review. I leave that rather to such fidgetty and ill-natured gentry as the "Scottish American," the "Glasgow Herald," and the "Record" of the fastidious "Residuaries" at Pictou, Nova Scotia; who by processes of insulation and garbling and carpentering, have subjected Mr. Kennedy's book to the same tact of ridicule as Payue and Vaire applied to the holy word of Jehovah. The sterling merits of the work, the proofs it presents of vigorous understanding and a lively genius, together with the transcendent interest that attaches to the subject matter, disarm criticism, or rather they put it away, by disinclining to such a

descent. The book will live when the "croakers" are lost in their own slime. The sketches of Charles Calder, of Urquhart, and such worthies, the vindication of Dr. Macdonald's evangelistic labours, notwithstanding his parish ties, the sketches of visits to Glen Lyon, to Stratavogie, to St. Kilda, to Ireland, the denouement of the philosophic theories of certain northern academics and their "dumb dogs" on the horrors of "vagrant preaching," the varied vista views of "The Apostle of the North" in his solitary musings, incessant labours, and distressing trials; these are all inimitably drawn with commanding breadth and exciting *naïveté*. My design in this sketch has not been a review, properly so called, but merely a something, give it what name you please, that may draw attention to the book and encourage its circulation. If the memoirs of MacCheyne, of Lawson, and of the younger Macdonald in India, are exquisitely interesting, this is second to none of them. Had I a thousand dollars at my command I would present a copy to every minister, student of theology, and elder within the bounds of the Canada Presbyterian Church, and the money would not be spent in vain.

Mr. Editor, truly yours,

R. B.

NOTICE OF RECENT PUBLICATIONS.

The Hebrew Law giver. By J. M. Lowrie, D. D., Author of "Adam and His Times"; "Esther and Her Times," &c., &c.

Philadelphia: Presbyterian Board of Publication. Sold by D. M. Lellan, Hamilton; and Rev. Kennedy, London.

These volumes—two in number—contain a series of Lectures on Moses, and the history of the children of Israel under his leadership. Dr. Lowrie is a divine and writer of acknowledged talent. He grapples, with ability and success, with many important questions on the subjects of revelation and miracles, subjects which have assumed a very prominent place in the present day. The work forms a valuable addition to our theological literature.

A commentary on the book of Ecclesiastes. By the Rev. L. Young, D. D., Pastor of the Presbyterian Church, Butler, Pa.

Several works have appeared of late on the Book of Ecclesiastes, a book of acknowledged difficulty. Among these may be mentioned the commentaries of Brydges, Dr. Hamilton, and of Professor Stuart, besides that of Hensabez. It is not saying too much, when we express the opinion that for the student, and still more for the general reader, no better commentary could be got than that by Dr. Young. It comprises careful analysis and criticism with practical instruction. It is, we may add, a well got up volume.

The Tabernacle, or the Gospel according to Moses. By George Junkin, D. D., L. L. D., Late President of Washington College, Virginia.

Philadelphia: Presbyterian Board of Publication.

Dr. Junkin, whose name as a divine is well known, especially in the Presbyterian community, has given great attention for years to the subjects treated in this volume. The book was written under great disadvantages, when the writer was, during the late war, obliged to leave the South, and to leave behind him his books, papers, and even letters. He gives here a good exposition of the gospel, as symbolized and set forth in the Old Testament economy.

The Resurrection of Jesus Christ Historically and Logically viewed. By R. W. Dickenson, D. D.

Philadelphia: Presbyterian Board of Publication.

At a time when there is a strong and general demand for satisfactory and able works on the evidences of our holy religion, the able treatise before us

will no doubt meet with acceptance, and help to supply a want which is often felt. It is indeed very valuable on the resurrection. While excluding all that is irrelevant, it gives, in a brief and convenient form, the facts and testimony in the case. It is calculated to confirm the christian in his faith, and to silence if not convince the sceptic. Books published by Carter and Brothers, New York, and sold by D. McLellan, Hamilton.

The Old Picture Bible; Nellie's Stumbling Block; School and Home, or Leaves from a Boy's Journal; the Wycliffites, or England in the Fifteenth Century

The above volumes, which are got up in an improved style, and at moderate price, are all well adapted for family reading, and especially for the young. They should have a place in many a domestic library.

The Princeton Review, for April 1866. The April number of the Princeton contains the following articles: 1. Bushnell on Vicarious Sacrifice; 2. The Samaritans, Ancient and Modern; 3. The Great Schools of England; 4. Rising of Lazarus; 5. Dr. Spring's Reminiscences of his Life and Times.

These articles will repay the careful perusal of the reader. That on Bushnell is a good review of the able but dangerous work, which its author misnames "The Vicarious Sacrifice, &c." Mr. Kennedy, of London, will supply to ministers, the Princeton, at the rate of \$2.00 per annum. Students who subscribe for the Review, are requested to send to Mr. Kennedy their Post Office Address.

MONEYS RECEIVED UP TO 21ST MAY.

COLLEGE.			
Acton.....	\$20 00	Ashburn.....	5 45
Lachute, Henry's Church.....	13 00	Pembroke.....	23 00
Mono.....	3 00	Woodstock, Knox's.....	65 00
Pakgin.....	9 00	Durham.....	2 00
Peterboro.....	65 00	Hespeler.....	5 40
Chinguacousy, 1st, 4.20, do		Smith's Falls.....	13 73
2nd, 4.30.....	8 50	St. Catharines.....	30 00
King and Laskey.....	6 00	Bradford.....	10 06
Normanby.....	3 00	Paisley.....	6 00
Artemesia.....	2 50	Lochiel.....	25 50
N. and Centre Bruce.....	6 00	Ingersol, Knox's-less dis.....	30 86
Bristol.....	24 00	Dalhousie Mills.....	8 50
Bayfield.....	5 50	Ramsay.....	12 00
Belmont 10.00, Yarmouth 9.00		Port Elgin, adl.....	1 40
	19 00	Pickering, Erskine Ch.....	4 00
Woodstock, Erskine Ch.....	20 00	Claremont.....	6 66
Indiana.....	3 00	N. Easthope.....	28 28
Rev. J. Hume, donation.....	10 00	Vaughan 6.40, Albion.....	3 50
Hamilton, McNab S. adl.....	1 00	Gienmorris.....	20 00
Elma Centre and Molesworth	5 00	Binbrook 18.75, Saltfleet 6.50,	
Nairn Church.....	25 00	Caistor 3.05.....	28 30
Mt. Pleasant.....	3 00	Caledonia 17.00, Allan Settle-	
Red River adl.....	2 71	ment 10.00.....	27 00
Colborne 5 32, Brighton 1.35.	4 67	Woodville.....	10 00
Nissouri N. and South.....	8 00	Flos and Medonte.....	14 00
Biddulph and Fish Creek.....	4 00	Storrington 6.00, Pittsburgh 9	15 00
S. Kinloss.....	4 25	Springville 8.57, Lakesfield 8.40	16 97
Belleville adl.....	17 18	Owen Sound, Div. St.....	7 79
Melrose.....	7 00	Wick 4.55, Greenbank 3.00... ..	7 55
Chippawa.....	3 75	Fullarton 12 00 Avonbank	
Chesterfield.....	15 00	10.10.....	22 15
Valleyfield 5.39 St Louis 5.78	11 17	Cartwright.....	1 00
		Elora, Knox's less dis.....	9 60

Ottawa, Knox's adl.	10 00	Ingersol, Knox's.....	4 82
Rocky Saugeen 3.14, Durham		Port Elgin.....	3 00
Road 3.50.....	6 64	Pickering, Erskine Ch.	4 00
Bradford.....	10 06	Cooke's Ch., Toronto.....	47 00
Carlisle.....	5 00	Boston Ch. 16.25, Milton 7.00	23 25
Member of Union Church...	2 00	Glenmorris.....	10 00
Orillia.....	10 00	Durham S. S. for Red River	8 00
London 1st less dis.....	13 25	Binbrook 12.30, Saltfleet 5.98	18 28
Kingston, Chaimers' Ch.....	50 00	Ayr.....	12 00
FOREIGN MISSION.		Kenyon.....	6 00
Children of Mr. Patterson, (for		S. Plympton.....	6 00
Red River,) Blanshard.....	2 00	Warwick.....	10 28
Acton.....	3 18	Hullett.....	5 00
Montreal, Knox's Ch.....	30 00	Inverness less dis.....	6 35
English River.....	8 00	St. Helens and W. Kinlose....	7 00
Cote St, Montreal less dis.....	131 67	Brucefield.....	18 22
Ancaster Vil. 6.10, do East		Harrington.....	7 00
6.70, do 6.40.....	19 20	Oneida.....	7 35
Ancaster Vil. S. S.....	8 00	Kingston, Brock St.....	13 00
Paris, Dumfries St. S. S.....	5 00	Percy.....	4 00
Knox's, Toronto S. S, for		Storrington 3.00, Pittsburgh	
Red River.....	34 32	1.50.....	4 50
Peterboro, for Red River....	30 00	St. Andrew's.....	11 75
Bristol.....	20 00	" S. S.....	2 91
Bayfield.....	22 50	Indiana.....	3 00
Woodstock, Erskine Ch.....	10 00	Springville 7.55, Lakefield 4.75	12 30
Hamilton, McNab St.....	53 72	Owen Sound, Division St....	14 09
Essa 1st.....	20 00	Aldboro E.....	13 60
West's Corners 3.00, Gambleset		London, St. Andrews less dis	26 90
6.50.....	9 50	Elora, Knox's less dis.....	26 90
W. Winchester 1.85, do N. 2.15	4 00	Ottawa, Knox's adl.....	10 00
Mt. Forest, Gaelic.....	5 00	Markham, Brown's Corners..	4 50
Colborne 3.00, Brighton 1.00	4 00	Bradford.....	4 25
Mt. Forest.....	8 33	Spencerville.....	3 00
Moor, Bear Creek.....	10 00	Carlisle.....	5 00
Alma 6.30, Cumnoch 3.20...	9 50	Shakespeare.....	8 00
N. Nissouri.....	7 50	Member of Union Ch.....	2 00
Zorra.....	37 10	Oillia.....	5 00
Knox's Ch., Hamilton.....	20 00	Riversdale 1.30, N. Kinlos	
Wakefield.....	47 73	3.09, Enniskillen 72c.....	5 11
Chesterfield.....	14 00	Miss Waddell.....	75
Valleyfield 4.94, St. Louis 9.65	14 59	D. Gray Armstrong.....	15
Ashborn.....	6 00	FRENCH CANADIAN MISSION.	
Prescott.....	15 00	Beaverton.....	10 16
Thamesroad and Kirkton....	20 50	Beverly.....	12 28
" S. S. (Indians).....	12 50	Paris, Dumfries St. S. S.....	10 00
Woodstock, Knox's.....	35 00	Woodstock, Erskine Ch.....	11 00
Drummondville 5.70, Thorold		Grand Friere.....	2 00
4.40.....	10 19	Hamilton, Knox's S. S.....	30 00
Durham.....	2 00	Lochiel.....	5 00
Smith's Falls.....	17 85	Pickering, Erskine Ch.....	2 00
St. Catharines.....	30 00	N. Eastrope less dis.....	51 90
Toronto, Knox's.....	50 00	Glenmorris.....	8 00
Bradford.....	4 25	Lakevale.....	2 52
Lochiel.....	5 00	Elora, Knox's less dis.....	19 25

Ottawa, Knox's.....	21 50	Normanby.....	3 00
Member of Union Ch.....	1 00	Fullarton 18.00, Avonbank	
Orillia.....	5 00	10.25.....	28 25
SYNOD FUND.			
Beverly.....	10 46	Woodstock, Erskine Ch.....	20 00
Normanby.....	2 00	Elma Centre and Molesworth	6 00
Peterboro.....	8 00	Essa Ist.....	36 00
Elma Centre and Molesworth.	5 00	West's Corners 3.00, Gamble	
Chesterfield.....	6 00	Set. 6.50.....	9 50
Woodstock, Knox's.....	14 00	Hamilton, Knox's S. S.....	14 00
Durham.....	2 00	Colborne 7.00, Bughton 3.33.	10 33
Dalhousie Mills.....	2 00	N. Nissouri.....	7 50
Ramsay.....	5 00	South Kinloss.....	8 12
Pickering, Erskine Ch.....	2 00	Hamilton, Knox's Ch.....	10 00
Glenmorris.....	10 00	Chippawa.....	2 60
Lakevale.....	3 20	Chesterfield.....	28 00
Owen Sound, Division St.....	6 27	Woodstock, Knox's.....	30 00
Carlisle.....	4 00	St. Catherines.....	30 00
Kingston-Chalmers Ch.....	7 00	Markham, Burn's Corners....	9 50
WIDOWS' FUND.			
Ancaster.....	3 60	Bradford.....	16 31
Mono.....	1 50	Lochiel.....	2 00
Woodstock, Erskine Ch.....	10 00	Ingersoll, Knox's.....	4 82
Grand Freniere.....	2 00	Dalhousie Mills.....	2 50
West's Corners 3.15, Gamble		Pickering, Erskine Ch.....	4 00
Set. 7.57.....	10 72	Glenmorris.....	20 00
Red River adl.....	1 36	Pembroke.....	44 00
Valleyfield 4.20, St. Louis 6.67	10 87	Gananoque.....	24 00
Woodstock, Knox's.....	27 00	Presbytery of Paris.....	44 00
Durham.....	2 00	Wroxeter.....	6 00
Lochiel.....	5 00	Brampton 2nd.....	3 32
Dalhousie Mills.....	4 90	Sullivan and Glenelg.....	8 70
Pickering, Erskine Ch.....	1 00	Oneida.....	11 25
Glenmorris.....	7 00	Storrington 11.00, Pittsburgh	
Binbrook 5.61, Saltfleet 2.07.	7 68	16.25.....	27 25
Brucefield.....	13 28	Owen Sound, Div. St.....	28 70
Oneida.....	11 29	Presbytery of Grey.....	40 00
Springville 7.72, Lakevale 1.55	9 27	Springville.....	8 82
Owen Sound, Division St.....	6 54	Chatham, less dis.....	18 40
Carlisle.....	4 00	English Settlement, less dis...	16 82
Kingston, Chalmers.....	10 00	London Ist.....	21 62
With rates from Rev. G. Smellie ;		West Adelaide.....	15 96
Rev. J. Hume ; Rev. A. McColl ;		Elora, Knox's, less dis.....	48 20
Rev. D. Cameron ; Rev. D. Inglis ;		Markham, Brown's Corners..	9 50
Rev. W. McKenzie ; Rev. W. Feattie ;		Bradford.....	16 31
Rev. J. Duff ; Rev. M. Willis, D. D. ;		Member of Union Ch.....	2 00
Rev. R. Burns, D. D.		“ “ “ for Red	
HOME MISSION.			
Ancaster Vil. 6.55, do E. 8.37		River.....	2 00
do West 4.59.....	19 61	Kingston, Chalmers'.....	60 00
Paris, DumFries St.....	45 00	Riversdale 3.33, N. Kinloss 64c	
“ “ “ S. S.....	16 00	Enniskillen 15c.....	4 12
Knox's, Toronto S. S. Muskoka	40 00	AGED AND INFIRM MINISTERS FUND.	
Mono.....	6 50	Chesterfield.....	5 00
Peterboro.....	91 94	Pickering, Erskine Ch.....	1 00
		Mrs. Dalziel, Vaughan.....	10 00
		MISSIONS OF FREE CHURCH.	
		Peterboro, for Jews.....	31 65
		Member of Union Ch.....	2 00

MISSION OF NORTH AMERICAN INDIANS.		MISSIONS OF PRES. CHURCH OF LOWER PROVINCES.	
Friend	5 00	Essa 1st	16 00
Band of Hope, Metis.....	3 00	Lady per Rev. J. M. King...	10 00
Friend	15 00		

RECEIPTS FOR RECORD UP TO 21st MAY.

Rev. J. L. Lancaster; Rev. J. E. Lachute \$1 00; G. McV. Paris; J. J. B., Rev. A. F. Normanton; H. M. Mount Pleasant 2 00; A. McL. Cold-springs 1 00; W. McN. Williamstown; Per G. O. Toronto 22 24; G. E. Oakville 1 00; Rev. J. H. Dingle; D. R. Dingle; Mrs. H. Lindsay; D. McM. St. Eustache; A. McG., D. C. Sutherland's Corners; J. F. Newry; Mrs. L. Listowell; J. F. Milton; S. A. Picton 2 00; W. B. Canboro; A. S. Caistorville; Rev. D. C. Vankleekhill 2 50; Rev. W. B. Winchester 1 00. M. McD., O. McL. Kenyon; W. R., J. M. Baltimore; Per Dr. H. Belleville 5 50 Rev. G. B. Paisley 2 00; J. P. B. Dunnville; D. M. Pevrill; Miss H. Toronto; J. D. Clover-Hill; R. B. Wexford; G. B. Caledon 2 50 D. K. Esquesing; W. R. Albion; Rev. J. P. Brampton 84c; C. D. R. M. Binbrook; W. C. Wycning 1 00; W. M. Seneca 1 00; A. M. 1 00 A. W. 1 00 Roslin; D. S. H. Wardsville 2 00; M. A., J. Y., Almonte; Mr. W. Percy 1 00; Rev. J. M. Scotland; J. Y. Hastings; M. T. Seneca 1 00; Rev. R. H. Motherwell 5 00; W. C. Milford 1 10; T. F. Morpeth 1 50; H. McD., D. M. M., H. McD., D. C. M., D. R., J. McL. Martiatown; J. W. Elora 4 00; R. V., W. J. Richmond-Hill; J. N. Maple; Mrs. B. Headford; G. G. 1 50; J. A. 1 00; G. A. Canestoga; W. H. D. Prescott; Mr. P. Blantyre; Mr. McA. Griersville; E. B. Hamilton 9 50; D. McL., J. C. Nairn; Mrs. D. C., Ailsa Craig; W. G. Amieus; J. T. Strathroy; D. L. McD. Greenock 1 00; Rev. A., G. F., F. A. Riversdale 2 00; J. W. Kinloss.

The Mikirs are perhaps the most degraded of the heathen tribes of Assam. They are found in large numbers on the islands of the Brahmapooter River. They also plunge into the dense forests, clear a space for their temporary encampments, and very frequently build their houses in the trees. Thus they are preserved from the attacks of wild beasts. Their tribes seldom remain more than three years in one place.—*The Missionary News.*

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