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Having endeavoured to shew that the New Testament, is composed of writings by men who were commissioned to declare the mind of God, and who, in doing this, were so inspired that what they wrote is as truly the Word of God as though it had been written by the finger of God, or uttered by a voice from Heaven, we are now prepared to ask, secondly, what is the testimony of these inspired ambassadors of Christ regarding the inspiration of the Old Testament. The Lord Himself continually referred to these Old Testament Scriptures as being, in the strictest sense, the Word of God. Throughout the New Testament God in the Holy Ghost is said to speak by the mouth of His Holy prophets. God, it is said, "at sundry times and in divers manners spake in time past unto the fathers by the prophets." And, again, "This prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." And lest we should suppose that this authority belongs only to what are more strictly called the prophetic books—we are assured that "all Scripture is given by inspiration of God;" and, accordingly throughout their writings, the Apostles quote the Old Testament Scriptures as the very Word of God, and as though God himself actually spake in these holy oracles.

We find Peter classing the epistles of Paul with the writings of the Old Testament, when he speaks of the wickedness of those who pervert these epistles, as they do also the other Scriptures, unto their own destruction. The Old and New Testaments make up but one book which has God for its author; and in this we find the explanation of the otherwise unaccountable fact, that so many books, written by such a variety of men, at such distant periods of time and in such different circumstances, make up a complete and harmonious whole—unfolding one grand scheme of human salvation, bearing consistent testimony to one Saviour, breathing the same spirit of love and holiness, and radiant with the same heavenly hope. If we acknowledge the divine mission of Christ and His inspired ambassadors, we must receive this book as in the highest sense given by inspiration of God. God there speaks to us, and we must either reject it altogether, or receive it as in truth the Word of God.

It is necessary, in order to accurate conception of this subject, to distinguish between revelation and inspiration. A true idea of revelation is necessary to

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correct views of inspiration. For example, God actually spake to the patriarchs, as one man speaks to another, and the Pentateuch is an inspired record of what God really did say to Adam, Noah, Abraham, and the rest. Thus the first idea is revelation—God actually and literally communicating His mind to the fathers. The inspiration, by which the records of these revelations were composed, is a distinct and subsequent idea. This is true with reference to the whole Bible. God has spoken at sundry times and in divers manners, and the Bible contains the inspired record of these successive revelations—and forms, viewed as a whole, one complete and harmonious revelation of God's will to man—inspired and, therefore, infallible accounts of what God has on various occasions communicated until the whole revelation was complete.

This brings us to another important point, which must not be omitted in a Scriptural answer to the question, *In what light are we to regard this book?* It is not only true that holy men of old spake as they were moved by the Holy Ghost; but the Spirit has been given to abide with that truth for ever. The Bible is the Word of God, not merely in the same sense in which any other work that remains to us from past ages is the work of its author. These human authors, when once they have uttered their word, have no further control over it—the record remains; but the writer is dead, and done with it. But God abides: His Spirit abides with his truth—it is still invested with divine power and in distinction from every thing else, it is a living word quick and powerful. The word “He that believeth on the Lord Jesus Christ shall be saved,” is as much God's living word as was the command, “Let there be light,” at the instant it was uttered over the darkness of primeval night. It is as much God's living word this day and to us, as it was to the men of a former day, when it came first and freshly from the inspired lips, or the inspired pen. God speaks to us, though it comes in the unobtrusive silence of the sacred page, without external splendor to dazzle, or awful herald to arrest attention, it is the word of Jehovah still—quick and powerful—piercing to the dividing asunder of the soul and spirit, the joint and marrow, proving a discernor of the thoughts and intents of the heart. We come to this word as though we were actually admitted to an audience with the eternal! Our spirits being aroused from their listlessness, their levity quelled, and their proud questionings hushed, and bending in solemn expectation, childlike docility and loving submission, we say “Speak, Lord, for thy servant heareth.”

Accepting the Scriptures as the very Word of God, upon evidence so strong that to believe that it is the word of men, would indicate the most irrational credulity, the shifting conjectures and discoveries of the day cannot unsettle our belief. The Bible has ever and again been cast into the crucible of critical analysis and scientific research, and the result has been the solution of old difficulties, and the raising of some new ones. The advocates of plenary inspiration have no objection whatever to fair scholar-like examination of the Bible, they place no barrier in the way of enquiry and thought, assured that the Word of God liveth and abideth for ever, and that it comes to us with an authority exclusively its own, the authentic record of the revelation which God has given to tell us what His mind and will are. The Scriptures have a power too, exclusively their own—the Spirit who inspired them being with them to

guide us into the truth. We hold fast the truth; we guard the Bible and it is our safe-guard. The path of duty and of safety is plain. Let us open our minds, our consciences, our hearts to its influences, and rejoice in God manifested and revealed to us—a Father—a Redeemer—a Comforter.

NELSON'S WATCHWORD.

"A word spoken in due season, how good is it." Thus "good" were the well-known winged words of the illustrious English Admiral on the memorable day of Trafalgar: "England expects every man this day to do his duty." They ran like an electric current through the hearts of these gallant tars. Each felt as if the spirit of their leader were inspired within his own bosom, and, as if on his own individual exertions, the fortunes of the day depended. Each fought, realizing "England's eyes are on one," and filled with the patriotic determination not to disappoint the expectations of his country. The Captain of Salvation has issued a kindred watchword, and well would it be if all who had properly enlisted beneath his blood-sprinkled banner of love, caught its inspiration. "He hath sat down on the right hand of the Majesty on high, from henceforth EXPECTING till his enemies be made his footstool." The field of conflict, from His lofty elevation, He is ever intently eying. The forces fronting each other upon it, are spread out before Him. In the darkest hours He never doubts the issue. Even when the armies of the aliens seem getting the advantage, He strengthens the weak hands and confirms the feeble knees of the sacramental host with the hope of their ultimate and utter overthrow—never desponding, ever "EXPECTING." But while thus certain of final victory, He expects every one of His followers to "do his duty."

What would you think of an army where the fighting was confined solely to the officers? No great battle was ever won thus. Nor will the Prince of this world be cast out, and its usurped territory be conquered for Him whose right it is to reign over it, till every one who has taken truly the Sacrament (which means literally the Oath of Allegiance to the Great Captain) comes up, shoulder to shoulder, hand joining in hand, to the help of the Lord—to the help of the Lord against the mighty. None must plead to be excused. Yet has it not been too common to evade this imperative draft. "I pray thee have me excused"—because, forsooth, I labour under some supposed disqualification—because I have a family to look after—because I have my own business to attend to—or because I give money to provide a proxy. O, this proxy system has been a sad source of weakness to the army of the Lord. It is not allowed in other matters. The Gospel all through has in it the element of intense personality. It deals with every one to whom it comes individually. Another cannot repent, believe, love, for you. You must do it for yourself. "Repent EVERY ONE of you." "He that believeth, shall be saved: he that believeth not shall be damned." Dost thou believe on the Son of God? "Lovest thou me?"

You cannot die by proxy. "There is no discharge in that war." There there can be no exemption, no desertions, no pleading, or buying ourselves off. To this universal conscription no successful resistance can be offered. You

must yourself alone enter the lists and close with the last enemy. Nor can you find a substitute to stand in your place before the Eternal Bar. "EVERY one must give an account of HIMSELF to God."

Personal service, therefore, is expected at your hands. If you would be dealt with as the "good and faithful servant," and not as the "wicked and slothful," you must "go, work"—now, in the vineyard, and not stand all day idle. Whatsoever thy hand findeth to do, do it with thy might, and as thy day passeth away and the shadows of evening will soon be lengthened out, if thou doest, do quickly. Personal dedication to Christ is the first thing—the consecration to His cause will follow. "They first gave their own selves to the Lord, and then to the Church."

"He redeemed me: he redeemed me: he redeemed me!" was the expressive answer of a poor Southern female slave who had been emancipated by a philanthropist, when asked why she followed him wherever he went, and proved faithful in his service. This will be your feeling if yours is the glorious liberty of the Son of God. You will realize that you are not your own. Bought with a price—having, with a great sum, obtained your freedom—being redeemed not with corruptible things such as silver and gold, but with the precious blood of Christ. You will feel bound to glorify God in your body and spirit which are His. "Lord, I am thy servant: I am thy servant—just because THOU HAST LOOSED MY BONDS."

"Wherever you go, Sir, I am yours. Every drop of my blood thanks you for you have had compassion upon every drop of it," was the warm salutation of a condemned criminal to Dr. Doddridge, who had laboured for his life, when that devoted man entered his cell. Thus should you feel towards that best of friends, who laid down his life for you. "The love of Christ constraineth us because we thus judge that he died for all, that they which live should henceforth live unto themselves." Herein is our chief end—to glorify God and to serve our generation by His will, before we fall asleep. It is God-like—"My Father worketh hitherto." It is Christ-like—"My work is to do the will of Him that sent me and to finish His work." "To do thy Will, O God, I take delight." It is Christian-like. With each of the early followers of Christ it was the principal thing, to "please Him who had called him to be a soldier." "Deeper, deeper, and you will find the Emperor," the sentiment of the wounded member of Napoleon's veteran guard, as with keen language the physician probed him, may be regarded as the embodiment of their feelings. Christ was found in their hearts. Their very life was bound up in His. Each felt, "To me to live is Christ." They therefore, laid themselves out to do good as they had opportunity. They were servants of the Church—"of ourselves, your servants, for Jesus' sake." If they desired to abide in the flesh it was because it was needful for others. If, in time past, they had been "unprofitable"—they were henceforward "profitable"—"not seeking mine own profit, but, the profit of many that they may be saved."

"He first findeth his own brother." Having found the Messiah himself, this was the first thing that Andrew did—and his brother was the first one he sought after.

The woman left her waterpail and became a missionary to her fellow-citizens.

The Primitive Christians went everywhere preaching the word. Therefore had the word of the Lord free course, and overleaping the narrow limits of Palestine, "ran very speedily" throughout the then known world. They stuck close to their Captain and rallied round the standard of the Cross, realizing His eye to be on them, and that He expected every one of them to do his duty. If we all felt and acted thus, would not the shout of victory be oftener raised? "Now, thanks be unto God, who always causeth us to triumph in Christ, and maketh known by us the savour of the knowledge of Jesus in every place."

In the despatches of Napoleon "Glory" was the oft recurring word. In those of Wellington it found no place, but "Duty" was everywhere. "What are your marching orders?" was the ready reply of that wonderful man to the flippant jest of a clerical coxcomb who laughed at the "consecrated cobblers," who went forth to storm the strongholds of Satan on the high places of the field.

Let us think what our duty is—what our marching orders are. "The most important thought that ever occupied my mind," said the great American statesman, "was the thought of my individual responsibility to God." Reader, let this thought occupy your mind. What doth the Lord require of me? What would'st thou have me to do?

How much owest thou to my Lord?

"A charge to keep I have, a God to glorify."

Nearly ten years have passed since we listened with deepest interest to the devoted Oncken of Germany. One incident in his history we can never forget, showing how fully he acted out in his Hamburg Church this great principle. With a nucleus of seven he branched out into fifty churches; ten thousand souls were converted; fifty millions heard the pure Gospel preached; eight millions of pages of tracts, and four hundred thousand copies of the Scriptures were put in circulation. And how were these wonders wrought? "All our members were initiated and instructed into a regular system of operations. EVERY MAN AND WOMAN is required to do something for the Lord, and thus the Word of the Lord has been scattered."

Would we not witness kindred scenes amongst ourselves, were there throughout this body of the Church, "the effectual working in the measure of every part?"—were "every one that heareth to say come?"—and were it graven on the heart of every Christian professor—"The Captain of Salvation expects every man to do his duty?"

R. F. B.

OUR HOME MISSION FIELD.

The settlement of the newer parts of Canada West has been very rapid. No sooner have new townships been surveyed and advertised for sale, than all the good land, and very often much that is worthless, has been immediately taken up. In many instances, large portions of the newly surveyed country are held by speculators; but, nevertheless, a very considerable portion has been occupied by actual settlers. Good roads have been made, intersecting the country, and many facilities for opening up the natural resources of the country have been afforded. Much has been done but much more must still be done, though

after settlers are in, individual enterprise will do much more than assistance from public sources.

It is, of course, only after settlements are formed that the duty of the Church begins. Probably there is not a section of the country, East or West, wherein the children of the Presbyterian Church are not found. In very many instances they have not been looked after by the Presbyterian Church, and so in the next generation have been found actively sustaining the Church which has first supplied them with ordinances, viz., the Methodist Church. Of late, however, the Presbyterian Church has been able to do more towards overtaking new settlements than formerly, and we hope that the new Home Mission Scheme, when matured, will be found instrumental in fulfilling more efficiently than ever this part of the Church's duty, by sending in missionaries to organise congregations and build Churches almost immediately on the settlement of a new district.

As an illustration of what is intended, we may refer to a very interesting portion of our Home Mission Work, within the bounds of the Presbytery of Cobourg. About five years ago, the first real settlers went in along the Bobcaygeon Road, which runs northward from Bobcaygeon, in the County of Peterboro', across the Peterson Road to the lake, from which the Muskoka River flows. The free grants on both sides of the road, for a distance of nearly 40 miles, were soon taken up. Many of the lots turned out to be of little value, indeed the road, for a considerable way, runs along a very rough ridge, giving no idea of the adjacent country. Along this road there are about THIRTY new townships, which are more or less settled, and all within five years. Three townships lie partly within the bounds of the Ontario and partly within the bounds of the Cobourg Presbyteries. Many parts of these lands will, in all probability, be very long of being occupied, perhaps will never be anything else but woods, although there are appearances of mineral wealth in some of the roughest places. There are, however, tracts of good land, which will be of value as soon as a more speedy communication with the front can be obtained. Meanwhile the mode of communication is peculiarly favourable for settlers, owing to chains of lakes running both East and West, North and South, by means of which access is easy in summer by canoes and in winter upon the ice. The whole basins which the Burnt River and the Gull River drain are thus characterised, and settlements of considerable promise are fast appearing along the lakes, with embryonic villages at not a few of the narrows.

The last two unpropitious harvests seriously affected these new settlements; but the harvest this year is much better, and as the lumber merchants provide a ready cash market for all the produce which can be raised, the immediate prospects of these new townships are decidedly good.

This mission field has been visited four times by ministers of the Church, and sealing ordinances were dispensed, both at Kinmount and Minden. A student was also there during last summer, and for a year before that, a probationer, Mr. William Clark, did good service.

The people having still to struggle with all the difficulties of a new settlement, are not able to do much towards supporting Gospel ordinances. Some among them have, however, shown a willingness to do something, which puts to shame the offerings of many who are blessed with plenty and enjoy the best of Gospel privileges. Worship, in connection with our Church, for the most

part in school houses and in private dwellings, has been held in all at about twelve places. At Minden a church will soon be erected. The people there have secured a village lot, got out the square timber, provided the shingles, and expect to put up the frame without assistance. Contributions from several Sabbath Schools, though not large in amount, have enabled them also to procure the necessary lumber, and it is hoped will suffice to pay the skilled labour and provide the things necessary for its completion, so as to have the congregation free of debt. About six miles from Minden also, near Lake Cushog, some twenty Presbyterian families are thinking of erecting a log church, and the liberality of a Christian gentleman has enabled them to make a fair beginning.

The great drawback to the successful working of this field is the want of a suitable missionary. Probationers, who are looking for settlement, are naturally unwilling to go back where there is no vacancy. Students do well, but they remain too short a time, and cannot exert the moulding influence which is so much needed at the foundation of a new community. Many things call for the presence of an earnest and wise minister, and labour expended now would, in a few years, be amply repaid. But there is no one to send. According to the system at present in operation, our friends in these new townships must wait and work away. Favoured with an occasional flying visit from a minister, they must be satisfied without the fostering care of a shepherd to gather the flock and tend the lambs, until such time as the sheep, by some accident, do get together and are able to call one to take the spiritual charge of them. Is it not evident that the present system is defective—ruinously defective? If we show neglect, others will gather in, (and we bid them God Speed); but our Church has failed in her duty, by not adapting her agencies to the wants of this new country. We need missionaries who are not to be pastors, but for the time missionaries or evangelists; whose work shall be to form Churches, organise and build them up, until they become self-sustaining, and are ready to call a Probationer to become their fixed pastor.

A WORD TO A PREACHER.

The following is the substance of an address by the Moderator of the Huron Presbytery, the Rev. William Graham, on the occasion of licensing Mr. J. Morrison to preach the Gospel:—

"In preaching the Gospel we should consider the Great Author of it. It is God himself; and the communication must be of corresponding importance. The subject matter is divine, though the manner of handling it be human. "Go and preach the preaching that I bid thee," God said to one of the Prophets. What the God of Israel said to him, as also to the Prophet Isaiah, is in effect addressed to every Gospel minister. Say ye to the righteous that it shall be well with him, for they shall eat the fruit of their doings. Woe to the wicked, it shall be ill with him, for the reward of his hands shall be given him. Oh, we all have need of increasing earnestness with reference to such a ministry!

Reflect on it; God the Father was in earnest when he sent the Son of His love to save us. Christ was in earnest when he shed His blood for us. The Holy Spirit is in earnest in applying redemption. Dr. Mason, of New York,

heard Dr. Chalmers on one occasion preach in Britain. After his return he was asked in what his peculiarity as a speaker lay. He replied, "In blood earnestness." Think on the sainted James of Birmingham, the author of the "Earnest Ministry," and "The Church in Earnest." It was probably owing mainly to this quality that he was so blessed in his labours and in his Christian authorship, who though dead yet speaketh, and will continue to exercise a mighty influence for good till the last trump sound. There are three R's, it was quaintly but strikingly remarked, which should be found in every sermon,—Ruin, by the fall: Redemption, by the blood of Christ: Regeneration, by the power of the Holy Ghost. It has been said men look at us when we are out of the pulpit, to see what we mean when we are in it. "Christ in you the hope of glory, whom we preach, warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus." Doctrines are the pillars of a discourse; illustrations the windows which let in the light. Give attention to both. "Fight the good fight of faith." You fight for a good cause, in good company, and under an able leader. It is, and always will be, the desire of this Presbytery, that all whom we license to preach the everlasting Gospel may be able and successful ministers of the New Testament. The criticisms made upon your discourses may profit you many days hence. And let it be observed that *manner* is so important as to be second only to *matter*. I have heard Dr. Guthrie observe that, if we were better elocutionists we would be better preachers. Though we are not to bury the truth beneath the flowers of rhetoric, nor to shade it by the ornaments of diction, remembering that truth, like loveliness, "needs not the foreign aid of ornament, but is, when unadorned, adorned the most." Still we are to bring all our present and future knowledge to bear upon it.

Manner is a great thing. Take up any of the discourses of Whitfield, you see it to be a good Gospel sermon, but there appears to be little remarkable in it beyond that. Bursts of extemporaneous eloquence, it is true, might have been given at the time, which have not been reported to us. But of one thing we take note, that he studied oratory until he became one of the first speakers of the age—an important element, along with other things, as accounting for his world-wide success. Look at the soldier before he enlisted, his gait might be awkward, and his movements irregular, but after he has gone through his drill and finished his training, how great the change; how manly his attitude, how noble his port and bearing! The watchmen on the walls of Zion are to proclaim the truth, like Ezekiel, whether men hear or whether they forbear. You are now to be licensed to preach the glorious Gospel of the Lord Jesus Christ. Awful thought! It has been said that the consciences of unconverted ministers will make closer application of their own sermons to themselves in hell than ever was done by them to the vilest on earth. Oh, besiege the Throne of Grace for all needed support. Remember that the great central point of the Gospel is the gift of the Son, that whosoever believeth on him should not perish but have everlasting life. Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth. Take heed unto thyself and unto thy doctrine, continue in them; for in doing this thou shalt both save thyself and them that hear thee."

OUR PROPOSED SCHEME FOR HOME MISSIONS—WHAT OTHERS THINK OF IT.

We published in the October number of the *RECORD* the proposed scheme for Home Mission operations, as drawn up by the special committee appointed by the Synod. The scheme is now before the Presbyteries of the Church. The matter has attracted the attention of members of the Presbyterian Church in the United States, and the proposed scheme has been very favourably noticed in some quarters. We subjoin an article on the subject from the Philadelphia "Presbyterian" :—

The Canada Presbyterian Church has entered upon the work of Home Missions with that wise consideration of the whole field to be occupied, and of the means of overtaking the work to be done, which indicates that it is meant to be a permanent and progressive work. The Synod appointed a committee to draw up a scheme for Home Missions, to be presented to the Presbyteries for their consideration. The report of this committee is published in the last number of the "Home and Foreign Record" of the Canada Presbyterian Church, and while its general principles are the same as those on which our own Church conducts Domestic Missions, there are some special regulations which differ widely from our own, and are not unworthy of attention.

The main points of agreement are those of a General Committee and a Central Fund. In the wide fields occupied by both Churches, these points must undoubtedly be made part of any scheme which will reach every part of the land. It is with regret, therefore, that we see some of our Presbyteries withdrawing their contributions from the General Fund, and directing missionary operations within their own bounds through Presbyterian Committees. This may result in local enlargement and success, but it will materially affect the general progress of the Church. It is, so far as it goes, an act of secession, and tends to hinder that union in effort which is so essential to success.

In particular points, as we have said, the scheme submitted to the Canada Church, differs from our own. For example, the following regulation would be very novel in our practice :—“That for the purpose of efficiently carrying on the work entrusted to the Committee, all the probationers and ordained ministers of the Church, not in charges, but open to a call, shall be at the disposal of the Committee.” We imagine that such a proposition, made in our Assembly, would be met with some vigorous protests. Our unemployed ministers and licentiates, as a general thing do not wish to be at the disposal of any one but themselves. And we suspect that our Domestic Missionary Committee would feel somewhat burdened by the mass of men thus placed at their command. Obviously, however, such an arrangement would hinder much of the waste of ministerial talent and qualifications which is now going on in our Church, and which every lover of the Church must deplore. It would also give guidance to a class of men in our Church who feel themselves sometimes very much at a loss what to do, and often feel that they are neglected or forgotten—we mean licentiates, or, as the Canadian brethren rightly call them, “probationers for the Holy Ministry.” Our Presbyteries, too generally, dismiss the young men when they have licensed them, to hunt fields of labour for themselves. They turn to some member of the Presbytery, perhaps their former pastor, and solicit his influence : or to a professor of a seminary they have just left, and make him their patron ; and so after much correspondence, and sometimes a weary waiting of months or years, a church is reached, and the young pastor ordained and installed. The consequence of this is, that young men are disheartened—the Professors in our Seminaries, who are constantly found introducing their students into places where, it may be, a number of pastors are also candidates, incur a degree of odium ; and the churches who are induced to accept pastors through pressing recommendations of distinguished men, are disappointed, as deficiencies are revealed in the actual trial of the chosen

pastor. The Canadian plan, which puts all these men under the direction of a Central Committee, and orders that they shall be directed to preach in the vacant charges and mission stations of each Presbytery, for not less than three months, unless settled in some particular charge, at least solves some difficulties which our want of plan does not attempt to meet.

Another difference in the plans of the Canadian Church is the employment of students of divinity during vacation, and also the employment of a class of men under the title of "catechists." The duties to be discharged by these persons in the missionary work of the Church are not fully defined, but it is a recognition of the fact, and much ought to be done, by lay agency wisely directed.

Another part of the scheme of the Canadian Church merits serious attention on the part of our Church. It directs that "the Committee, in co-operation with Presbyteries, shall take steps, through some of its own members or other ministers of the Church, to visit all the missionary stations annually, for the purpose of ascertaining their condition, of conducting divine service, and of giving such counsel and encouragement to the people as may be called for." This is an excellent provision. It must cheer a lonely missionary and a struggling congregation beyond expression, when the Church follows them, to assure them of her presence and loving care, and to inquire into their perplexities and trials, that she may counsel them and help them, and thus make them to feel that they have her warm sympathies, and shall have her hearty support. She attracts their love and confidence, and renders them the more willing to make the sacrifices, and bear up under the burdens incident to their position on the outposts of Zion.

MODERN PREACHING.

"No wonder if the 'litterateur' is apt to rate the preacher. He comes to Church expecting, or at least seeking, profound thought, ingenious speculation, powerful demonstration: he finds only solemn unveilings of the world unseen, and earnest calls for repentance, to faith, to newness of life.

"What is the cure for this state of things? How shall the Church meet half way, or is it her duty to meet half way, this large and influential class? Shall she try to make her ministrations philosophical—teach her pastors to preach a religion of reason, instead of the old religion of revealed truths and living faith? Shall she aim to move more in the intellectual sphere, and less in the spiritual and experimental?"

We do not think so. If the pulpit is to hold her own against the various and formidable agencies which in these days dispute with her the empire of the human soul, it must, we are persuaded, be by keeping to her own ground, and not exchanging it for theirs. It is in his hold on the inward and spiritual, through the living enunciation of revealed truths, that the preacher's great strength lies; let him surrender this for a mere intellectual or speculative interest, and he becomes weak as another man."

Thus speaks an earnest writer in an able article in a late number of the "North British Review." The theme—Modern Preaching—brings before the mind a subject for curious thought and meditation. Its consideration is closely connected with the means for promoting religious revivals, and the advancement of the Redeemer's kingdom in the earth.

That there is a demand, especially in our larger cities, for, not only a more intellectual style of preaching now than formerly, but that such a desire is sought to be gratified at the sacrifice of the plain, simple statement of God's truth, which the spiritual nature of man demands, cannot be denied. The candidate who preaches for the first time to a new congregation, with the view of

settlement is listened to, not in reference to the spirituality of his discourse; but does the effort smack of the schools, has it an air about it which would impress the critical mind that the writer has been closeted with Aristotle; that he has quaffed at the same fountain with all the great Fathers of the Church? The question is not, alas! will the young man, if settled among us, be able to reach the hearts and consciences of his hearers, and so become the instrument, under the Spirit, of their conversion: but will the productions of his mind meet the constant recurring demand for mental aliment among the cultivated and refined? If such a qualification be not a prominent trait in the constitution of the candidate, he may leave town by the first train. All other recommendations are of no avail, if the above-mentioned one be wanting.

The question recurs then which is suggested by the writer in the Review just noticed: Shall the Church yield, shall it compel the ministry to yield this ground to those who blindly seem determined to have the husk, utterly ignoring the kernel? Dare the Church, I mean the true invisible Church of Christ, surrender to such a demand? It is a death blow to all spirituality in the Church. It is placing the God of reason by the altar from which pure incense should arise to him who is above all. It is a contravention in the grand design of God in the institution of the Church in this world. Such a demand, fostered in any outward organization of God's people, is a living reproach to the truth as it is in Jesus. It quenches the very light which the Spirit has placed on the candlesticks of the Church. For the ministry to yield to such a requisition, would be to deny the Lord that bought them by setting up the principles of philosophy in the place of the simple, yet sublime teachings of the Gospel. For the Church not only to suffer, but to require the preacher of "good news and glad tidings," to supplant the heart instructions of the Cross, with the abstruse principles of metaphysics and mere speculative reasonings, is, to our minds, evidence of the deplorable condition of the Church. There has evidently been a wide departure from the simplicity of the Gospel, both in the aims of the preacher and the tastes of the people of the present day.

We would not be understood to deprecate strong intellectual power in the preacher of the Gospel—far from it; for such a qualification is much needed in times like these, to meet successfully every form which infidelity assumes. No; but the evil is in another direction: the demand for the head to the utter exclusion of the heart. It is the total subversion of the divine arrangement: it is a living dishonor to Christ.

It is just here, we apprehend, where we are to look for one of the great causes, if not the only chief cause of the great spiritual deadness in the Churches of this age. The Church is not so spiritual as it was in former times; it has departed from the old paths. There is a continual reaching after something new; the story of the cross has become to a large class of so-called good men an old story, and they desire a change; their argument is, the age is advancing and the pulpit must keep pace with it, else the cause will fall into disrepute, the congregation will become "beautifully less;" the pulpit must give us more intellect. The prominent desire on the part of those who are appointed as the officers of the Church, would seem to be not that the Gospel may be promulgated in all its simplicity, and that souls may be saved, but that dry mental enthusiasm may be gratified, that the imagination may be pleased, the intellect fed, and the immortal nature left to famish. And is this the mission of the Church of the living God? Is this the design which Christ had in view, when He left all the glories of heaven to die on the cross? Is this the object of the Christian ministry?—to surrender its high and holy mission for the gratification of curious minds?

The Lord in his mercy baptize the Church and the ministry, and give to all sanctified desires—longings for truth from the original fountain, that all may grow in grace and in the knowledge of our Lord Jesus Christ—*Writer in New York Observer.*

Missionary Intelligence.

OUR OWN MISSIONARIES.—Since our last issue letters have been received both from Rev. R. Nisbet and from Rev. J. Nisbet. Mr. Jamieson in his letter states, "We are getting on well here with our Church. The outside work is almost finished, and the painter has commenced. Since I began to write this letter, we have received a tender for the plastering, which will cost \$635. The outside work and painting will cost \$2,400. After that we will have a pulpit and pews to put in, and a bell for our tower. These we must postpone for the present, and do with a temporary pulpit and seats. By the way, could you prevail on our Toronto friends to club together and send us a set of Communion Vessels and Tokens,—say presented by the ladies of Toronto to the Presbyterian Church of Westminister. How pleasant that would be!" Matters in the congregation are going on in the usual way. Great satisfaction is expressed at the prospect of receiving an accession of missionary strength.

REV. J. NISBET.—Mr. Nisbet, in a letter to Mr. Burns, gives an account of his return journey to Red River. He met with various detentions, being delayed ten days at St. Cloud, four days at Crow Wing, and spending thirteen days in the journey between Crow Wing and the Settlement, instead of nine. On his way he preached to a company of the 8th Minnesota Volunteers, whose first lieutenant is a son of Mr. McGregor of Elora. From Pembina Mr. Nisbet had the use of a horse and saddle, kindly given him by the officer in charge of H. B. Company's post there. On the Sabbath after his return Mr. Nisbet preached at Kildonan. Mr. Black took the services at Little Britain and at the Court House. The collections for the Foreign Mission had been taken up amounting to £9 8s. 10d., stg. With reference to the Saskatchewan, Mr. Nisbet says:—"Some of our Saskatchewan friends have returned for the present, but mean to go back again. I have not had an opportunity of conversing with them at any length. The number of miners is at present small, but it is likely that the Spring will find many wending their way to that land of promise. Meanwhile I shall keep you advised of the course of matters."

MISSIONS OF FREE CHURCH OF SCOTLAND.

DEATH OF A MISSIONARY.—The Church has sustained a serious loss by the sudden death of the Rev. Mr. Hislop, missionary at Nagpore. Mr. Hislop was a most devoted missionary, and his loss will be greatly felt, especially in connexion with the removal from the field in India of Dr. Duff and Dr. Murray Mitchell. The following extract briefly explains the circumstances connected with his death:—

"I need not go into details about the accident to Mr. Hislop, for it will be fully given in the papers; but I may mention that it came about through a number of fortuitous circumstances so peculiar that we cannot help seeing the hand of God throughout it. He was, as you know, very fond of physical science, especially geology, and botany, and also archaeology, and on the 1st he had presided at a small private meeting to get up an antiquarian society. This part of India is covered with a series of exceedingly interesting remains, identical with the remains of the Scythians and Druids found in the British isles and in the other parts of Europe; and Mr. Hislop thought if we could enlist the sympathies of the different officers who live out in the jungles, a considerable fund of information on this subject might be elicited.

"The day before his death he went out twenty miles to meet the Chief Commissioner, Mr. Temple, and one or two others, for the purpose of excavating some of these tumuli. The scene of action was three miles from the bungalow they put up in: and on the evening of the 3d they rode over and saw the place, returning to the bungalow to dine and sleep. On the morning of the

4th, one of the party came into Nagpore; the others, Mr. Temple Mr. Hislop, and a Captain Puckle went to the diggings. Captain Puckle got an attack of fever and returned to the bungalow, leaving the other two to carry on the work. They breakfasted in a tent, and Mr. Hislop read 1st Thessalonians, chapter 5 (very appropriate to his sudden call). They continued superintending the excavations till evening; and when finished Mr. Hislop insisted on Mr. Temple going back to the bungalow, and saying that he would follow as soon as he got his spoils collected, and had had a look at the village school. Several people were left behind with Mr. Hislop—a horsekeeper, torchmen, and others. On the way back Mr. Temple found a little stream they had crossed three times before flooded, and he had to cross forty or fifty yards higher up; and he was thoughtful enough to leave a man at the place to show Mr. Hislop where to cross. This man, instead of waiting, went back to meet Mr. Hislop and missed him; and when Mr. Hislop was within half a mile of the stream, he cantered on, leaving all the people behind. The stream was only eighteen feet wide, but it had risen to ten feet. The horse came to the bungalow about eight p. m. Search was immediately made, but the body was not found till ten, not far from the point he had had to cross, and in comparatively shallow water. His hands were full of grass, showing that he had reached the bank, but was unable to scramble up, and one of the stirrups being opened shows that he must have fallen off the horse when it got out of its depth.

“His death has cast a great gloom over the station; he was universally loved and respected. I never met a more humble-minded man who possessed so much information, and whose attainments were of such a higher order. His fondness for nature was a great attraction. He looked for those new heavens and a earth wherein dwelleth righteousness in its literal interpretation, and now he sees the King in his beauty.”

BOMBAY.—Dr. Wilson, writing under date of 21st August, states that five persons have lately been received into the membership of the Church on their profession of faith in the Lord Jesus. Three of them are connected with the Female Boarding House. Of the others, one was a book-hawker, supporting himself by his own industry. His wife, too, was received as a follower of the Saviour. Dr. Wilson adds that a considerable number of catechumens are on their list. Dr. Wilson gives the interesting information that a wish had been expressed by the heads of the Syrian Church in Malabar to get a missionary of the Free Church to engage as the principal teacher of their own Theological Seminary. The proposal is regarded by Dr. Wilson as an important and feasible one. It has the approval of the Church of England missionaries in that Province.

FEMALE EDUCATION IN INDIA.—The Society for Female Education in India are about to send another labourer to that field—Miss McNiven—who has been trained in the Edinburgh Normal School. The progress of female education in India is very encouraging, A native missionary at Mahanad says:—

“Just six years ago,” says he, “when we opened this mission, there did not exist a school for girls in the whole district; but I am happy to say there are at present six girls’ schools, with an attendance of about one hundred and fifty in all,—the majority of these scholars are the daughters of respectable families. Brahmins and Kaestoes. If our means allowed, I could have opened a dozen more schools in this district. Besides, there are two Zenana schools, in which grown-up women in the Zenana schools are taking great pleasure in learning to read. My wife goes to teach these schools, and she feels surprised how quickly they get on with their lessons. There are applications for two more Zenana schools, but we are not able to meet them for want of means, as well as of agents to take charge of them. The want of means is the great difficulty in this matter. I believe the Zenana schools are even of greater importance than the public day-schools for girls, because the instruction imparted in them is better understood and appreciated. The little girls are apt to forget what is com-

municated to them by their teachers, nor can they fully comprehend all that is taught to them, simply on account of their tender age. But though the teacher has, indeed, to contend against many old and foolish prejudices in grown-up ladies which are not found in the schools for girls, yet when, in course of time, these prejudices are removed, a way is prepared for the entrance of the truth, and what is communicated to the grown-up women is understood and a great part of it retained. It is a cheering fact that the females of respectable families here listen to the facts of Christianity with more devout attention than do the men."

MISSIONARY OPERATIONS OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

Three missionaries have just sailed from Halifax in the mission-ship the *Dayspring*. The names of the missionaries are Rev. W. McCulloch, Rev. D. Morrison, and Rev. J. D. Gordon—the two former accompanied by their wives. A farewell missionary meeting was held in Halifax, previously to the sailing of the vessel, at which addresses were delivered by the missionaries, and by others. Subsequently a farewell prayer meeting was held, when the devoted missionaries were solemnly commended to God.

The *Dayspring* has been built by the contributions of the children at a cost of \$10,750, including hull, rigging, &c. She is well furnished and fitted for the service in which she is to be employed. The Rev. Mr. Bayne of Pictou, at the farewell missionary meeting, gave the gratifying information that the captain and mate were members of his own congregation, and that the whole crew were under articles to drink no liquor, to use tobacco in no form, and to abstain from profane swearing. There is a library on board consisting of upwards of 500 volumes.

It is hoped that, God granting a favourable voyage, the *Dayspring* may reach the Cape of Good Hope in about forty days, and after spending ten days there she will make Sydney, in Australia, in forty more. She will probably remain in Australian ports three or four weeks, and then make for the New Hebrides, which she may reach in twenty days. May God carry these dear brethren in safety to their destined sphere of labour, and bless their labours among the benighted inhabitants of the islands to which they are bending their course.

Before leaving the shores of Nova Scotia Mr. McCulloch wrote a farewell letter to the members and adherents of the Church, on the subject of missions. We subjoin the concluding appeal which he addresses to them:—

"My dear friends, I must close this letter but I cannot part from you without asking, What do we mean to do? Shall we every night and morning lift our eyes to heaven and pray, 'Thy kingdom come,' while further than our lifeless prayer we give ourselves little concern for Christ's Kingdom? Shall we stand on the shore of eternity's ocean, and see thousands plunging into it every day, while we make no efforts to prepare them for their endless voyage? Shall we hearken to each funeral knell which tells of another soul summoned to heaven's bar, while we feel no impulse to fly with the tidings of salvation to those whose funeral bell must soon be heard? Can we follow thousands to the throne of judgment, and there see them trembling in all the nakedness of unrenewed nature, without one sigh of sympathy, one pang of remorse, or one feeling of responsibility? Oh! let us awake and put on our strength. By that command proclaimed with the authority of a God, and yet the tenderness of a father—by the blood that issued from a Saviour's wounds—by the value of an immortal soul, a value greater than that of worlds—by the certainty of judgment—by the hopes of heaven—by the fears of hell—and what ought to be the most irresistible of all, by the love of Christ—by all these motives, which in their combined and concentrated power, must come upon the Christian like an overwhelming current, carrying with them all the paltry excuses and base apologies of the selfish heart—let us awake from our slumbers—let us rouse our too long dormant

energies—and let us stand forth in the full strength of the Christian's character—whose solicitude for souls is not confined to his own family or country—whose philanthropy knows no other boundary than the world—who proclaims to the Indian or the African alike as to his own countryman, that he loves him because he is a brother—that the same Saviour who died for the one, died also for the other, and that though he may be despised and degraded by some wretched mortals, he recognizes him alike precious in God's sight with himself, and can give him the right hand of fellowship on the high ground of their common immortality.

“If, then, we have been negligent for the past, let us redeem the time for the future; and though our names while on earth may be buried in obscurity—tho' they may never be emblazoned with heraldic honours, nor shine on the historic page of our country or the world, we shall, while here, have the highest satisfaction a holy mind can enjoy, that which springs from the recollection of having given some thirsty soul a cup of cold water for our dear Saviour's sake; and hereafter we shall be crowned with unfading glory, when the fame and the honours of earth shall have long been swallowed in the world's conflagration.”

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

TRINIDAD—FRUITS OF THE GOSPEL IN AROUCA.—The Rev. Mr. Dickson, a native of Jamaica, who is now settled in Arouca, writes that in the congregation over which he is set there are not wanting tokens of the divine favour. The attendance has kept up well. He feels, however, the need of more of the spirit of Grace and supplications. He refers to three hopeful deaths. One of the members thus removed was the teacher of the day school, Mrs. Cummins. During her protracted sickness she was enabled to entertain entire confidence in Jesus, the sinner's friend and refuge. The only source of anxiety in her case was her infant son; but she consoled herself with the assurance that the heavenly parent would take care of him. The second was Charles Francis who died suddenly. He was a Sabbath School teacher earnest and persevering, always ready to undertake any good work. In his addresses at the throne of grace he was fervent, simple, and scriptural. The third and last, Juliana Gumbs, was of retiring manners, and at first her mind was somewhat clouded; but gradually the clouds disappeared, as she was led by the Spirit to come out of herself and enter more fully into Christ. In her last moments, it is said by those who were present, that she continually uttered words expressive of her entire dependence upon Jesus. One adherent had also died, with regard to whom little hope could be entertained.

OLD CALABAR—A HOPEFUL SCHOLAR.—The Rev. Z. Baillie says, 30th July; I am still endeavouring here, as opportunity offers, to sow the seed of the kingdom. It is sown in an ungenial soil; and what can we do but cry to him with whom is the residue of the Spirit, that he would pour of his refreshing influences upon us, that this wilderness and this solitary place may be glad? I think I told you, when I last wrote, about my efforts to get some of the Ibibio children to come here to school. At first they were quite afraid of me, and ran off to the bush, or to the inmost recesses of their houses, whenever I came near. I persevered, however, until I made friends with some of them, and got a few of them to venture as far as the mission-house here. One of them came some months ago, of his own accord, and said that he wished to stay with me and learn about all those things of which I had told them. He is still here, and is getting to be a good reader; and, I hope, is also learning of that wisdom that maketh wise unto salvation. I have no doubt the Lord inclined his heart to come here; and I trust he may not only be brought to the Saviour himself, but also be the means of leading many of his countrymen to him also.

INDIA.—DR. VALENTINE, MEDICAL MISSIONARY.—Dr. Valentine, Medical Missionary at Bewar, is most abundant in labours, and is not without tokens of

the Divine blessing. In the course of one month he had entered upwards of 300 cases. In a letter in the last number of the *United Presbyterian Missionary Record* he gives some account of his plans:—

Teaching the way to get Spiritual Healing.—My plan has been lately this. After seeing patients in the Dispensary, I go to some of the back parts of the city; or, as I might more properly say, go to one of the many villages in the city, for each caste lives very much by itself. I call for the Puteil, get seated as we best can, collect the sick persons of the caste, who sometimes amount to from 20 to 30. Then in my own humble way I speak to the people of the disease of sin, and the remedy provided for it by Jesus Christ. Sometimes I have a large number of listeners. I have for some time taken the Pundit with me, that he may gather up anything which I may have omitted in the scheme of redemption. I know that the poor people have very kindly feelings towards me. The weavers wonder why I should know so much about their craft; I tell the dyers and other craftsmen something about their callings which they do not know; and this seems strange to them, as the one caste is thoroughly ignorant of the work of the other, and indeed, to a certain extent, look with contempt upon the work of each other.

Instructing the Villagers.—I also go out occasionally to the villages in the evening as well as in the mornings, and see patients. I am thankful, and for the time being lifted above the world, with a dozen of villagers before me, telling them about the love of Jesus, and the place where he now is; of heaven, in comparison to which yon magnificent sun, sinking behind the mountains into clouds of gold and sending its rays round those mountain peaks, until they in their turn are lighted up in a flood of glory, is as midnight darkness. And then I sometimes say, Ah! you know how much pain and suffering there is in this world; how, oftentimes, your little child sickens in its mother's arms, and dies, and you have to carry it out and burn it until nothing remains of that which you so much loved but a few whitened ashes! How full your heart is with grief, and empty and lonely the world looks to you! While the tears oftentimes are running over my own face, the poor fellows, often with tears running over theirs, answer 'Wah! wah, sahib, sach bat yih hai.. Ah! ah! yes, sahib, that is a true word. Then, again, I point them to Jesus, and tell them about heaven—the place where there is no sin or suffering, no sickness or death, where all is happy—so happy, that all the day long they are singing,—and where there is no night to come between. There are no death-beds, no burning places in heaven, but happiness and eternal life.

The expressions upon the listeners' faces, as they listen, often for the first time, to these things, are past description. Folding their hands, they look in each others' faces, and exclaim, 'Wah! wah! kisa mita batom yih bai!' What sweet words these are! Then, oftentimes before I can prevent them, they kneel before me until their foreheads touch the ground. God bless them, poor fellows! You must not think from this little sketch that I am able to speak either fluently or even very freely to the people. Many things I would like to tell them about that I have no words to express; and even what I do say is oftentimes in a roundabout way, and in a foreign tongue. Yet I am thankful that in what I do say they understand me.

• SOUTH AFRICANS STUDYING THE TRACT PRIMER.—Rev. Mr. Grout, missionary to the Zulus, in his annual report of his station writes, "Our Sabbath-school, numbering usually about 135, has been regularly and profitably taught, as in years past. The members have studied the Tract Primer faithfully, and have just finished it. The school has occasion to thank the Tract Society for printing for us that valuable little book, and also to thank the children of the Aintab Sabbath-school for presenting each pupil with a copy of it."

MISSIONARY ITEMS, SELECTED.

DURATION OF MISSIONARY LIFE.—The Christian Review states, that of 130 missionaries who had gone from Andover Theological Seminary up to 1858, the average term of missionary service was about fourteen years; of the 66 then living, the average was seventeen and a half years. Of the whole number, two had been in service 44 years, and 15 over 30 years. Of 260 missionaries in India, the average term of service was nearly 17 years. Many of these returned to their native land, and lived many years after leaving the missionary field.—The loss of life by violence, or by sudden casualty is very rare. Of nearly 1,500 persons belonging to the families of missionaries, and of officers and agents of the American Board who have travelled over all continents and seas, only two have lost their lives by shipwreck, one a Secretary of the Board, and one a missionary to China, three died by the hands of savages while on a tour of exploration, one was drowned while crossing a river near his dwelling, and several were massacred in their own houses by the Oregon Indians in 1848.

CHRISTIANITY PROSPERING IN MADAGASCAR.—Rev. Mr. Ellis the veteran missionary writes that the change in the administration of that island is hopeful. He thinks that if the nobles and the best friends of the country are true to themselves, and the compact between the sovereigns and nobles is maintained, there is a better prospect for the temporal and spiritual prosperity of Madagascar than ever before. The most intelligent and influential wish to maintain the existing friendly relations with foreign powers. The Christians show greater earnestness to spread the gospel among their indifferent or heathen countrymen. Their congregations are increasing, and additions are made to the church every month. Mr. Ellis enjoys the entire confidence of all the members of the government, and every assistance and encouragement they can give.

ANTICIPATING THE END.—A very general impression prevails among Mohammedans that great changes are about to take place, by which Christianity will triumph over and supersede their religion. A missionary of the Church of England at Nazareth, writes, "Most remarkable is the general faith of the Mohammedans in the speedy advent of Christ from heaven to destroy antichrist; the belief that the time will not be not far distant when the Sultan will be obliged to retire to Egypt, and when the Christians will even enter Mecca." Rev. Dr. Perkins, the veteran missionary to the Nestorians, in a recent letter states that he was visited by the highest nobles of the country, who alluded to the changes and commotions in the world, and very thoughtfully added, "Do you know what these things mean? I do. Jesus Christ is about to come."

TURKISH FANATICISM ABATING.—The missionaries at Kharpoot, in Turkey in Asia, were recently notified by the Pasha that the next day would be the second anniversary of the Sultan's coronation, and that it was expected that the Protestants, as well as the other communities, would celebrate it by illuminations. As the next day was the Sabbath, the missionaries informed the Pasha of their conscientious scruples against celebrating it, and requested him to accept an illumination on the following evening. When informed of their feelings, he said, "Certainly; no man to honor the Sultan should do aught against his conscience." He at once sent a messenger to the city, to order that not only Protestant, but all others who might fail to celebrate the day should be unmolested.

BIBLE CIRCULATION IN CHINA.—The Rev. W. Muirhead has furnished some interesting details of the progress of divine truth amongst the Chinese. The impediments are very great, but the weapons of the Christian's warfare are mighty through God to the pulling down of strongholds, and to the casting down every high thing that exalts itself against the knowledge of God.

"As to the progress and prospects of Bible work at this place, you will see

from the enclosed what has been done in the course of past years. On attempting to review the whole, we can speak decidedly on two points, the appreciation of the sacred volume by the native converts, and the general reception of it by the people at large.

“In the case of the former, the Bible is a known and valued book. Some of them are apt and diligent students of it, and on many occasions give proof of being familiar with and interested in it. There was a period in their history when the work was put into their hands, and though they could understand the letters as they followed each other in order, they could make no intelligible sense out of the whole. A change has now happily taken place in their minds with regard to it, and the way in which they account for the former obscurity is from the entire novelty of the subject, and their own want of interest in it. Religious ideas and religious books are so utterly foreign to a Chinese mind, and to the pursuits of a Chinese scholar, that, when brought before them, they are looked upon as incomprehensible. The style, the usage of words, the idiom, may perfectly resemble their own native literature, and the book may appear simple in the extreme; yet, from the diversity between it and their current thoughts, it draws upon it the contempt and scorn attached to all religious works in China, on the part of learned men. Our most intelligent converts were at first in the same circumstances, and it was only when they were awakened to a sense of its importance, and had acquired a certain knowledge of its truths, that the Bible became an unsealed book, and began to be read with satisfaction. It is now a pleasure to see them perusing its pages as freely as English Christians do the Scriptures in their native tongue; and there is no wish among them to have its style and phraseology altered, in so far as its expressiveness and adaptation to the better class of readers are concerned. Whatever efforts may be made for colloquial translations in different places or for a simpler version on account of the masses, they will not supersede the volume now in use, which is everywhere appreciated by intelligent students, in whose case, however, as in every other, the above preparatory process will always be needed. Notwithstanding the peculiar difficulties of the Chinese language, even to the natives, it is remarkable to observe the progress made by half-educated inquirers in the knowledge of the Bible when their attention is excited in regard to it. The chief fault at work among the Chinese is their extreme indifference to religion, and on that being broken up, a flood of light is poured upon their minds with respect to the sacred page. We have much encouragement from this matter, in the case of not a few of our Christian converts, and thus a large reward is earned in connection with the labours of the Bible Society. Were our success, or our tokens for good to be only in the proportion in which this result is attained, we should rejoice, and hail the continued operations of the Society, in the way of enlightening and confirming the converts in the knowledge of divine truth. Our hope is that the Christians made in China may be thus established in the faith, and profit from the superiority of the sacred Word over every existing system.

“As to the people in general, among whom the Scriptures have been largely distributed, you may easily imagine that it is a different field to work in. The atheism, the materialism, the apathy of the Chinese mind in regard to religion, coupled with its intense ignorance, peculiar exclusiveness, and satanic prejudices on the subject, are more and more felt to be terrible difficulties in the way of our services. They are all in active exercise on every side, and are the better understood the closer we come into contact with them. From the value put upon the printed page in China, and the apparent eagerness of all classes to receive books, one might augur well of the result in relation to the Scriptures; but there are other things in operation that go to mutilate against these hopeful signs in the strongest manner. Be it so. We are not discouraged. The enemy is alluded to only to show what we have to cope with, and what are some of the causes evidently at work confronting our endeavours to promote the eternal welfare of this people.”—*Bible Society Reporter*.

HOME MISSION LABOUR IN PRESBYTERY OF GUELPH.

I entered upon my duties as a missionary of the Guelph Presbytery on Sabbath the 17th of April, and continued to labour within its bounds until Sabbath the 9th of September, during which time I supplied Arthur and Kenilworth six Sabbaths, Rothsay and Minto four Sabbaths, and Winterbourne eleven Sabbaths. Having been sent for six weeks to Arthur and the adjoining stations, immediately after the close of College, and again for four Sabbaths, after an absence of nearly three months in Winterbourne, I had a good opportunity of ascertaining what progress these stations made during the summer, and am glad to be able to report that, in the case of Arthur Village and Rothsay, there was an increase in the average attendance. The attendance in Arthur was rather irregular, being seldom below seventy and occasionally nearly double that number; but comparing the average in August with that of April there was a considerable increase. The attendance at Kenilworth was about sixty, and was much the same in August as in April. It is to be regretted that there is neither Sabbath School nor prayer meeting in connection with these stations, and owing to the small number of families there in connection with our Church, and the large area of country over which they are scattered, it is extremely difficult to get any considerable number of either old or young together, except to attend the public exercises of the sanctuary.

The attendance at Rothsay was about two hundred in April, and appeared to have increased considerably during the summer. A Sabbath School was established in the beginning of May last, on the union principle, which has succeeded in a very encouraging manner. The average attendance in August was about seventy, and was constantly increasing. A Sabbath School library is very much needed, and I am glad to be able to report that the teachers are taking the necessary steps to supply this deficiency as soon as possible.

The meetings in the Wallace and Minto Church were, I regret to say considerably smaller in August than in the spring. When sent there by the Presbytery in April I found the Church respectably filled, notwithstanding the almost impassable state of the roads, but on returning in August the attendance was very considerably diminished. I was also informed that the Sabbath School which had been in successful operation during a part of the summer was almost defunct. Various reasons were assigned for the decrease in attendance; but judging from the feelings of the parties with whom I conversed, I had little difficulty in coming to the conclusion that a recent disappointment in the settlement of a pastor had much to do with the unfortunate state of things there existing. My stay at these stations being very brief on both occasions, it was impossible to do anything in the way of visiting, and consequently my report must be blank.

I commenced supplying the Goderich congregation on Sabbath the 30th May and remained there until the second Sabbath of August. The average attendance during this time was about two hundred. Our people here attend public worship with a regularity which is rarely seen in congregations not enjoying the stated services of a pastor, and manifest much earnestness and devotedness in endeavouring to further the interests of the congregation. As often as circumstances permitted, I held prayer-meetings in different parts of the congregation, which were well attended and I always found those present both able and willing to take part in these exercises. There are two Sabbath schools in the neighbourhood, one immediately connected with our congregation, and another very efficiently conducted on the union principle by members of our Church and that of the Established Church, of Scotland I repeatedly taught in the Sabbath school of our own Church and frequently visited the Union school, and am glad to be able to report favourably of both.

In concluding this report I may state, that nothing could exceed the kindness and Christian courtesy which your missionary met with at the hands of the members and adherents of the Woolwich congregation. The most favourable arrangements were made for his domestic comfort and every means used to aid and encourage him in his labours. I understand this congregation has been in existence since the year 1844 and has only enjoyed the regular services of a minister about one-third of that time. The energy and devotedness which have kept it together during such a long period, certainly deserve the favourable consideration of the Guelph Presbytery.

R. M. GRANT.

General Religious Intelligence.

REV. DR. EDGAR.—The Rev. Dr. Edgar of Belfast, has lately suffered severely from bodily indisposition. His health, we are glad to hear, is improving.

DR. GUTHRIE.—Dr. Guthrie has been under the necessity of laying aside all work for a time, and seeking entire repose. The accounts of his health are, however, rather more favourable than they were.

SUCCESSOR TO ARCHBISHOP WHATELY.—Dr. Stanley, who lately travelled with the Prince of Wales, in the East, and who holds the chair of History at Oxford, has been named as the successor of Dr. Whately. Dean Trench has also been named.

REV. DR. DUFF.—The Free Church Board for November, contains a letter from the Rev. Dr. Duff, written at sea, near the Philippine Islands, on 4th August. His health had sensibly improved. In India, various public bodies, embracing influential natives as well as Europeans, have expressed in very strong terms, the obligations under which India lies to Dr. Duff.

REV. DR. F. MONOD.—Many here as well as in other lands, will rejoice to hear that the health of Dr. F. Monod, which was dispaired of for some time, is now somewhat improved. His son, the Rev. Theodore Monod, has returned from America, and begun his ministrations in the church opened some time ago by his father.

MADAGASCAR.—The *Missionary Magazine* contains a letter from the Rev. W. Ellis giving an account of an interview which he had with the Queen. The Queen expressed her satisfaction at the prospect of the arrival of additional missionaries, and intimated that there was no change in regard to the teaching and worship of Christians.

VICTORIA, V. J.—In a Victoria paper of date 24th Oct., we find an account of a very successful soiree in the Presbyterian Church, Victoria, (Rev. Mr. Hall's). The chair was occupied by the Hon. Chief-Justice Cameron. The chairman, the Rev. Mr. Hall, the Rev. Mr. McFie, and Rev. Lachlan Taylor, were the speakers. The meeting is described as one of the largest and most successful ever seen in Victoria.

WAR IN NEW ZEALAND.—The threatened war in New Zealand has broken out. Many murders have been committed by the savage natives, and there appears to be an almost insatiable desire for massacre. Some of the better disposed natives gave warning to the Europeans, so that some escaped that might otherwise have been cut off. The Government had employed all imaginable means to ward off the danger and quiet the disaffected tribes. But their efforts have been in vain.

NEW CHURCHES IN EDINBURGH.—We observe that several new Churches have lately been opened in Edinburgh under very auspicious circumstances. The principal of these are a new United Presbyterian Church at Morningside, and a new Free Church at Canongate. The Rev. Dr. Cairns officiated at the opening of the first, and Principal Candlish at the other. We observe, too, that several ministers of eminence have been translated to Edinburgh. Not to refer to Rev. Mr. Arnot, formerly of Glasgow, we may mention the Rev. W. Fraser of Gourrock, just translated to St. Bernard's.

OPENING OF FREE CHURCH COLLEGES IN SCOTLAND.—The several Theological Halls in connection with the Free Church were opened in the beginning of November. An introductory lecture was delivered in the new college, Edinburgh, by Professor Davidson, colleague and successor to Dr. Duncan in the chair of Hebrew and Oriental Language. At Aberdeen Dr. Brown gave an address, in the course of which he dwelt at some length on the use and need of Theological study, and the prevailing skepticism of the present day, scientific and religious.

"GOOD WORDS."—The Presbytery of Strathbogie in connection with the Free Church have agreed to overture the General Assembly with reference to *Good Words*, the circulation of which they consider calculated to do injury. Exception was taken to a number of articles which have of late appeared, especially to "Rhoda and the Whistle," a poem inscribed to Lord Ardmillan—"Soul-Gardening," by Dora Greenwell—an article on "Sisterhoods" by John Ludlow—an article on "The Monks and the Heathen" by Rev. C. Kingsley—and, above all the rest, to "Plain Thoughts on the Christian Sabbath," by Rev. A. W. Thorold.

ITALY—CIRCULATION OF RELIGIOUS TRACTS.—The Secretary of the London Religious Tract Society, who has lately visited Italy, gives pleasing accounts of the extent to which religious books are circulated there. Depots are established in most of the leading towns. The sales at most of these depots are encouraging. At Florence, the sales from May to July, inclusive, were 43 Bibles, 69 Testaments, and 2,166 religious books. At Naples, the sales were 252 Bibles, 406 Testaments, and 7,307 religious books. These do not represent, however, all the sales, as many books are sold by Colporteurs throughout the country. Several new publications are being prepared for Italy by the Tract Society.

CHURCH BUILDING AMONG THE ENGLISH CONGREGATIONALISTS.—It was stated in a paper read at the autumn meeting of the Congregational Union, that during the last fourteen years 52 chapels had been built in London at an expense of £120,000; that 150 had been built by the English Congregational Building Society in ten years, at a cost of £215,000; and that 300 chapels are in progress, or proposed, as the result of the bicentenary movement, at the expense of £300,000. The number of chapels now held by the Congregationalists in England and Wales is 2 687, giving, with Home Mission chapels and rooms, accommodation for nearly 2,000,000.

SYNOD OF THE UNITED PRESBYTERIAN CHURCH IN ENGLAND.—The first meeting of the English Provincial Synod of the United Presbyterian Church was held in Liverpool on 12th Oct., and following days. There were deputations from the English Presbyterian Church, and from the Welsh Calvinistic Presbyterians, and the English Congregational Union. The principal topics discussed were church extension in England, and the proposed union of Presbyterian churches. The subject of union called forth the expression of a general feeling strongly in favour of the movement. The chief subject of discussion is the extent of the United Church, whether it should be incorporated with the church in Scotland, or whether there should be an English Presbyterian Church.

THE UNION COMMITTEES.—The Committees of the Free Church and of the United Presbyterian Church are applying themselves diligently to the work before them. They met in the end of October, and were to meet again on the 19th November. The subject of late under consideration was the province of the civil magistrate with relation to religion and the church. The eyes of many are watching with interest the progress of union. Dr. Wilson, writing from Bombay, says:—"We are most earnestly praying in India for the realization of the proposed union of the Free and United Presbyterian Churches, and indeed of all real-hearted Presbyterians in Scotland, England and Ireland. Viewed from the great empire of heathenism, that union seems to be possessed of a tenfold importance."

CHURCH CONGRESS AT MANCHESTER.—The religious newspapers of Britain have given, at considerable length, the proceedings of a Church Congress held at Manchester. Various subjects were discussed, including seat rents, church architecture, etc., etc. High church and ritualistic views were very freely expressed by many, among whom may be specially mentioned W. Beresford Hope M.P. Some leading members of the Evangelical party took part in the proceedings. Canon Stowell read a paper on "The Supply and Training of Ministers." Mr. Stowell referred to various causes of the scanty supply of candidates for the ministry. His reference to some causes such as the unhappy dis-

sensions in the church, the unsettled state of opinion, even in vitally important points, and scruples as to subscription to the Book of Common Prayer seemed to be disagreeable to some of the High Church party, who sought to put him down on the ground that he had exceeded as to time.

EVANGELISTIC MOVEMENTS IN BRITAIN.—Species services have been arranged for the winter, with reference to the spiritual benefit of various classes. Preaching in several theatres has been begun. One new theatre, the Victoria Theatre, Lambeth, has been opened by Mr. W. Carter, and is attended by very crowded audiences, chiefly made up of outcasts, and the "very poor." The society for the rescue of young women is accomplishing much good. The movement for the spiritual improvement of cab and omnibus drivers has been very successful. Nearly *one-third* of the whole number of cabs in London are not sent out on the Lord's day. The number of persons connected with the London cabs and omnibuses amounts to 10,784.

In Dublin, where a large hall called the Metropolitan Hall, has been lately erected for holding large meetings, Mr. Weaver has been conducting services with every indication of deep interest on the part of the people attending.

REV. H. W. BEECHER.—The Rev. H. W. Beecher has returned from his European tour. The addresses which he delivered before leaving England were listened to with general approbation, and appear not to have been without effect in increasing the good feeling between England and America. In the course of one of his addresses he thus spoke on this point:—

"I have ground—and God is my judge, and bears witness to the truth of what I say—I can return to my countrymen, and bear witness to the cordial kindness of Englishmen towards America. There has been serious doubt. The same agencies which have been at work to misrepresent good men in our country to you, have been at work to misrepresent to us good men here; and when I say to my friends in America that I have attended such a meeting as this, received such an address, and beheld such enthusiasm, it will be a renewed pledge of amity. I have never ceased to feel that war between two such great nationalities as these, would be one of the most unpardonable and atrocious offences that the world ever beheld—and I have regarded everything therefore which needlessly led to this feeling, out of which war comes, as being in itself wicked. The same blood is in us. We are your children, or the children of your fathers and ancestors. You and we hold this same substantial doctrine. We have the same mission amongst the nations of the earth. Never were there mother and daughter set forth to do so queenly a thing in the kingdom of God's glory, as England and America. And if you ask why they are so sensitive, and why have we hewn England with our tongue as we have, I will tell you why. There is no man who can offend you so deeply as the one you love most. Men point to France and Napoleon, and say he has been joint step by step in all England has done, and why are the press of America silent against France, and why do they speak as they do against England? It is because we love England."

Home Ecclesiastical Intelligence.

STREETSVILLE.—The Rev. W. Lundy has declined the call from Streetsville. We regret that Rev. Mr. Lundy has been induced to take this course in consequence of the state of his health.

GLENALLAN.—The Rev. T. McGuire has accepted the call addressed to him by the congregation of Glenallan.

MONO.—The congregation of Mono have given a call to the Rev. A. Brown, lately from the United Presbyterian Church of Scotland.

THE PASTORAL LETTER.—The Pastoral Letter which the Synod instructed the Committee on the state of religion to prepare and issue, is in course of preparation, and will soon be in the hands of the ministers and congregations.

SPENCERVILLE AND EDWARDSBURGH.—The Rev. E. W. Garner has been inducted into the pastoral charge of Spencerville and Edwardsburgh. Mr. Smith, of Brockville, preached and presided, and Mr. Quin, of Kemptville, addressed the minister and people.

PRESCOTT.—This congregation, vacant by the resignation of the Rev. Dr. Boyd, who for many years was the laborious pastor of that congregation, and might be regarded as the founder of the Presbyterian Church in the district, have applied for the services of the Rev. W. Ferrie, lately of New York, formerly of St. John's, New Brunswick, and previously of the Free Church of Scotland. Mr. Ferrie is now labouring among them.

HOME MISSION REPORT.—In consequence of delay in receiving reports from Presbyteries, the General Home Mission Report came to hand too late for insertion in this number. It will, however, be inserted in the January number.

HESPELER.—The pastor of Doon and Hespeler, the Rev. Mr. McKenzie, lately received a very gratifying address from the Hespeler congregation, together with a very handsome and useful carriage. It is pleasing to add that this is only one of a series of gifts received by Rev. Mr. McKenzie, from the people of Doon and Hespeler, all indicating warm attachment and the best of feeling on the part of the people towards their pastor.

NORVAL.—The Rev. Joseph Alexander, A.M., who has lately returned from a visit to Britain, lately received from the congregation of Union, an address expressive of their attachment and good-will, and of their appreciation of his diligence and earnestness in the performance of his pastoral duties. In addition to the address, Mr. Alexander received a very handsome carriage of the value of \$200. It is gratifying to note that all connected with the Union congregation took part in this testimonial. The presentation took place on the occasion of the Sabbath-school anniversary.

A PLEASING ACT.—The friends in Whitby, of the Rev. Mr. Findlay, having heard of the death of his eldest son and of other family afflictions, have been pleased to express their deep sympathy for him under these trials, and to remit to him the sum of forty-one dollars in token "of their continued regard for his worth as a minister of the gospel."

What enhances the above testimonial not a little is, that some of these friends, though under the ministry of Mr. F. while he was in Whitby, are now in connection with the Established Church in that place. And as it is upwards of eight years since he resigned his charge there, it is greatly to the credit of all that they should continue to cherish so high a regard for him amid the various changes which usually take place during a similar period.

PRESBYTERY OF BROCKVILLE.—At a recent meeting of the Presbytery of Brockville, missionary meetings were appointed in the western section of the Presbytery as follows: Jan. 11, at 7 p.m., Prescott; 12th, at 7 p.m., Kemptville; 12th, 2 p.m., Oxford Mills; 13th, 11 a.m., South Gower; do. 7 p.m., Mountain; 14th, 11 a.m., Gloucester; do. 7 p.m., North Gower; 15th, 11 a.m., Spencerville; do. 7 p.m., Edwardsburgh; 18th, 2 p.m., Yonge; do. 7 p.m., Lyn; 19th, 2 p.m., Fairfield; do. 7 p.m., Brockville; 20th, 7 p.m., Newboro; 21st, 7 p.m., Westport.

THE SUPPORT OF OUR THEOLOGICAL INSTITUTE.

In accordance with a resolution of the Board of Management of Knox College, a circular has been prepared and issued to the several Presbyteries calling

attention to the subject of the financial position of the Institution, and urging Presbyteries to carry out with promptitude and energy the measures agreed to by the Synod. The subject to which this circular refers should be interesting to every member and adherent of the Church, and we therefore subjoin the principal portions of it :—

“The present financial position of Knox College demands that the earnest attention of the office-bearers and members of the Church should be immediately directed to the subject. For several years there has been a deficiency in the funds. The result has been a constantly increasing debt, which not only embarrasses the Board of Management, but which, if allowed to continue, threatens the stability and usefulness of this vitally important institution.”

“It is evident that it is upon our own College we must hereafter chiefly rely for Ministers to fill the numerous vacancies in the Church, and for Missionaries to carry the Gospel into the wide and destitute mission field of our country. Fully a hundred faithful and laborious pastors and probationers trained in Knox College, and in the Hall of the late United Presbyterian Synod, are already engaged in the service of our Church. It would surely be suicidal folly on the part of the Canada Presbyterian Church to allow an institution to which it owes so much in the past, and from which it hopes so much in the future, to languish for want of adequate support.”

“Experience has shown that wherever the claims of our College have been clearly and lovingly presented to the people, they have not been backward in responding to the call. In order, however, that congregations and individuals may fully understand and intelligently discharge their duty to this institution, two things seem essential: (1.) They must know the amount required from the whole Church. (2.) They must know, as far as possible, what proportion of this amount should be contributed by each congregation and individual. It is only a rough approximation which can be made to this. Every man should give as the Lord hath prospered him, and must for himself decide, in each case, the exact amount. It may, however, greatly assist the congregations and members of the Church in determining the proportion they should bear of what is in reality a burden resting in common on the whole Church, to consider first the average amount necessary from each communicant and then, from what they know of their ability and the way in which the Lord hath prospered them, to judge how much they should in equity to the brotherhood, rise above or sink below this average standard.

“It was, as we believe, with a view of furnishing the information necessary to guide to this practical conclusion, and to enable congregations and members to decide intelligently what they should do, that Synod laid upon the Board of Management, and upon Presbyteries, the work pointed out in the following important resolution, unanimously adopted at the late meeting in Hamilton, viz :—That “with the view of meeting the great deficiency in the income of the ordinary College Fund, the Synod instruct the Board to prepare and transmit to Presbyteries, a statement of the amount which they may be expected to contribute within their respective bounds, in the preparation of such a statement, having regard to the numbers and the circumstances of the congregations concerned; and instruct Presbyteries to transmit a similar statement to Kirk Sessions, and to visit by deputation, any congregation which may not be doing its duty towards the fund. Further, that the last week of February be appointed as the time, on or before which, all contributions shall be remitted; at the same time that congregations who can do so be urged to remit the money as much earlier as possible.”

“In carrying out these instructions, we beg on behalf of the Board of Management for your consideration the following facts and views :—

“1. The amount of debt on the ordinary Fund was on the 30th September, \$3526.51. And we regret to state that more than two-thirds of this large sum

has accumulated within two years. It is manifest this state of matters cannot be allowed to continue without imperilling at once the honour of the Church and the interests of our College.

"2. The amount necessary to meet the ordinary annual expenditure of Knox College is as follows:—

Salaries of three Professors.....	\$4,800 00
Interest on a debt of \$2,282 62, still due on College Building, say	190 00
Light, Fuel, and Attendance on Class Rooms.....	200 00
Incidental Expenses, including Repairs, Insurance, Printing, amount to City Corporation for Sewerage, Interest on Advances.	370 00
Total.....	\$5,560 00

"This is the smallest sum which will enable the Board to meet existing liabilities.

"3. The small sum of fifteen cents, or nine pence currency, from each communicant in our church, would if regularly and promptly paid, be sufficient to meet the ordinary expenditure of our College. This, however, would leave us still embarrassed with arrears to the amount of \$3,526 51.

"It is therefore evident that the church should aim at something more than an average contribution of fifteen cents from each communicant. In the present embarrassed position, an average contribution of twenty cents is the smallest amount we can safely ask. Such this sum be raised, as we sincerely hope it may, it will not only meet the ordinary expenses of the Institution, but enable us, in a few years, to extinguish the whole debt. Surely the church will not rest satisfied with less than this.

"The ability of some Presbyteries and Congregations is certainly much greater than that of others of equal numerical strength. Each guided by the general average required must judge for themselves how much they should contribute. Some Presbyteries, and not a few Congregations have, in the past, risen above this standard, and we confidently expect that those tried friends of the Institution who have so nobly done their duty in days by-gone will not relax their efforts or lower their scale of contribution, until they see our College freed from the incubus of debt. And when the sum required is so small, and the object to be gained so important, there is certainly no Presbytery, and few congregations which need fall much below the average."

"J. DICK, Chairman."

We urge immediate action on the part of the friends of the College. While the end of February is mentioned as the time when contributions for the College should be sent in, it is of the greatest importance that our cities and towns especially should send their contributions before the end of the year. We trust, before our next issue, to receive not a few contributions from our larger and more able congregations.

Proceedings of Presbyteries, &c.

PRESBYTERY OF GUELPH.—This Presbytery met on Tuesday, the 3rd of November.

The call to Mr. John Irvine from the United Congregations of Rothsay and Wallace was again under consideration. In view of the absence of harmony in the Rothsay Congregation, while regretting the disappointment that would be felt by the Wallace Congregation, the Presbytery came to the conclusion that it would be inexpedient to sustain the call.

A letter from Mr. T. McGuire, intimating his acceptance of the call from Glenallan was read, and Mr. McGuire's ordination trials were appointed.

Dr. Thomson's motion pledging the Presbytery to an active interest in the German

population within their bounds, was brought forward and agreed to unanimously. A committee, consisting of Dr. Thomson and Messrs. McMechan, McKenzie, and Murdoch, ministers, and Messrs. Lutz, and Cowan, elders, was appointed to collect information by visitation or otherwise regarding the several German Settlements, and to correspond with parties with the view of obtaining the services of an orthodox German missionary.

The reports of the missionaries who have laboured within the bounds of the Presbytery were read. The Presbytery, impressed with the feeling that it is very desirable that the Home Mission operations of the Church should be presented more prominently to our people than they have been hitherto, and the Reports containing much that, in the judgment of the Presbytery, would be generally interesting, the Clerk was instructed to select portions of them for publication in the *Record*.

In accordance with previous appointment the Moderator, the Rev. J. Daff, preached in the evening, taking for his text, Daniel iii. 25, "He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt: and the form of the fourth is like unto the Son of God."

PRESBYTERY OF PARIS.—The usual quarterly meeting of this Presbytery was held at Woodstock on the 3rd of November. There was but little business of public importance before the Court.

The Congregation of Ratho and Innerkip having applied for the moderation of a call, it was agreed to hold a special meeting at Innerkip on the 16th instant, to moderate in the call and to take any steps which might be necessary to give effect to it.

The Rev. George Murray applied for leave of Presbytery to sell a certain piece of property in the township of Blenheim, formerly belonging to a congregation in connection with the late U. P. Church in Canada, the proceeds to be applied towards the erection of another Presbyterian Church in the neighbourhood. Leave was granted and the Clerk was ordered to grant Mr. Murray the necessary extracts.

The Presbytery made arrangements for holding Missionary Meetings in all the congregations within the bounds during the ensuing winter. Adjourned to meet in Dumfries St. Church, Paris, on the last Tuesday of January 1864, at 10 o'clock, a.m.

On the 16th of November, the Presbytery met by appointment at Innerkip to moderate in a call to the Congregation there. It was found, however, that considerable difference of opinion existed between the two sections of which that congregation is composed, as to who should be the minister. Consequently, though one gentleman was elected by a considerable majority of the congregation, as a whole, it was considered expedient not to sustain the call.

PRESBYTERY OF HAMILTON.—This Presbytery met on the last Wednesday of October. Mr. Stark's resignation of the pastoral charge of Dundas was accepted. A committee was appointed to draw up a minute to be entered in the *Record* with reference to Mr. Stark, and Mr. Cheyne was appointed to preach in Dundas and declare the charge vacant.

The Rev. W. Wright, with a commission from the Colonial Committee of the Free Church, was received as a minister of this Church.

A call in favour of the Rev. A. Grant from the congregation of Oneida was sustained. The call was signed by 123 members and 88 adherents.

A call in favour of the Rev. Dr. Irvine from the congregation of Westminster Church, Philadelphia, with 237 signatures, and a guarantee of \$1500 as stipend, was laid on the table, and it was agreed to take the ordinary steps with reference to this call.

A form of citation was agreed on with reference to Knox's Church congregation, Hamilton, in the matter of Mr. James Walker's memorial.

PRESBYTERY OF LONDON.—This Presbytery met at London on the 1st Tuesday of November, Mr. Skinner in the chair in the absence of Mr. Sutherland.

A call from Delaware in favour of Rev. W. Lochead was laid on the table and sustained.

The Presbytery took up the calls to Rev. P. Goodfellow from Mitchell and from Tilbury. After hearing all parties, the Presbytery unanimously decided in favour of Mr. Goodfellow remaining in Bosanquet. Moderation in a call at Lobo was granted on the application of the congregation.

PRESBYTERY OF OTTAWA.—The following Missionary Meetings have been appointed by Presbytery:—

Bristol, Dec. 17; Aylmer, 21; Nepean, 22; Masham, 23; Wakefield 24. Missionary Deputation:—Messrs. Gourlay, D. Wardrope, and Joseph White, with Mr. Tait, missionary.

East Gloucester, January 11; Bearbrook, 12; Russell, 13; Metcalfe, 14; Osgoode, 15; Ottawa, 18; Cumberland February 15; Thurso 16. Missionary Deputation:—Messrs. T. Wardrope, and J. White, with Mr. Sharp, missionary.

The hour of meeting on each occasion will be 7 o'clock.

A LETTER TO OUR SABBATH SCHOOL CHILDREN, FROM A MISSIONARY TO THE HEATHEN.

My dear young friends,—Though I have not had the pleasure of making the acquaintance of each one of you personally, still it was my privilege to meet and speak with some of you last summer. These may not remember me now, but I have neither forgotten nor lost sight of them. I recollect, quite well, my happy-looking little friends—the lambs in the flock of the Rev. R. F. Burns of St. Catharines—and the amiable young folks visited in Bay Street Church Sabbath School, Toronto, as well as my attractive, joyous, youthful friends, with whom a pleasant, and it is to be hoped, a profitable evening of the Lord's day was spent in Montreal. But without making a long story of a short one, I may say at once why I now address you, dear children.

When in Toronto, one of Dr. Jennings' elders, and Sabbath School teachers, requested me to write to the children of the kind Doctor's school; but he did not mention a time when to do so; and while in Montreal a similar request was made on behalf of the Sabbath School children in Dr. Taylor's congregation. Whether our mutual friends were prompted by any of you to make such a request or otherwise, one cannot say. Perhaps some of you gave them a hint, as little folks are not unfrequently cunning: of course we mean now only that kind which is honourable. At all events, I heartily thank them for their kind consideration. I cheerfully comply, and am only too happy to have an opportunity of cultivating more fully your acquaintance and favor, especially so since it is not sought, I trust, for selfish ends. May our acquaintance and attachment be sprinkled by the blood of Christ.

But, my young friends, what would you like me to write about? As you are neighbors to the guessing nation may-be you think I can guess well too; but you had better not presume too largely upon my faculty of guessing. Tell me in so many words and then there will be no mistake made. Tell me, but in your own words, and in your own style. This will please me better than a finished piece of composition in the most elaborately written epistle. *If you choose you may make what you write as plain and homely as a Canada stump-fence.* When shall I receive one, and in what way?

I've been after thinking, as an Hibernian would say, that if you were to send it to the Editor of your own *Record*, it might be conveyed through him, and thus you might be the means of doing some good to others. But there are objections to be urged against this course. For example, the *Record* has little enough space for important matters connected with the Canada Presbyterian Church, and so may not be able to make room for *your* communications. Perhaps, too, some would consider it a bit of vanity on my part, and presumption on yours, for me to suggest, or you to expect such a thing: and you know we are commanded not to let our good be evil spoken of. At all events, my young friends, write.

May be some ask—What shall we write? You may write, if you like, about your missionaries away North. It would be interesting to hear, for example, how Mr. Nisbet is getting on. Very likely some of you have both seen him and heard him speak. On seeing him and hearing him in Hamilton, I thought him

a humble looking man and a good specimen of a Christian. What did you think? Did you not think him one who, for Christ's sake, was not 'ashamed to beg,' nor too lazy to 'dig?' But little must be said in this strain for fear of sinning against taste. You may be aware of the fact that the world is now full of tasty people. Many good kind of folk otherwise, would not be seen with sunburnt hands for a great deal, and would not, for the world, wear a leathern girdle nor eat a locust.

Say what you think about poor heathen children. Do you pray for them? And do you pray for those who are sent to tell them of a Saviour's dying love? Will you pray for me and those with whom I go on this errand? We may be on the wide ocean, with our little vessel ploughing the blue waves, by the time you get this letter. Pray that the God of Missions may give us a prosperous voyage, and send His Spirit before us to make the dark-souled heathen willing to receive us and our message, and Him in whose name we go, viz., that of the Lord Jesus, the Chief Missionary.

Five of us go together in the Mission vessel called the *Dayspring*, viz., the Rev. D. Morrison and Mrs. Morrison, Rev. Mr. McCullagh (and "they say" another who, it is presumed, will be Mrs. McCullagh), and your humble correspondent. And now, my dear friends, it may be a long time before you hear from me again. Oceans wide may soon be spread out betwixt us, and billows high roll between us, but neither the broad expanse of waters, nor lapse of time, can divide us, nor separate us from Jesus and his love, and serve him. I trust, too, we can say with the Apostle John: "We love Him because He first loved us." In his love may we abide. May our sin-stained souls be washed in the crimson tide that flowed from His bleeding side, and be sanctified by His Spirit, then at length we shall come to that holy happy place called Heaven—

"Where we shall meet to part no more,
And still together be."

Yours in Jesus,

Halifax, N. S., Nov. 29th, 1863.

JAS. D. GORDON.

Poetry.

TRUST IN GOD.

Leave God to order all thy ways,
And hope in him whate'er betide;
Thou'lt find him in the evil days
Thy all-sufficient strength and guide;
Who trusts in God's unchanging love,
Builds on a rock that nought can move.

What can these anxious cares avail—
These never ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

Only thy restless heart keep still,
And wait in cheerful hope, content
To take whate'er his gracious will—
His all discerning love hath sent.
Doubt not; our inmost wants are known
To him who chose us for his own.

He knows when joyful hours are best;
He sends them when he sees it meet:

When thou hast borne the fiery test,
 And art made free from all deceit,
 He comes to thee all unaware,
 And makes thee own his loving care.

Nor in the heat of pain or strife,
 Think God has cast thee off unheard,
 And that the man whose prosperous life
 Thou enviest, is of him preferr'd.
 Time passes, and much change doth bring,
 And sets a bound to everything.

All are alike before his face ;
 'Tis easy to our God most high
 To make the rich man poor and base,
 To give the poor man wealth and joy.
 True wonders still by him are wrought,
 Who setteth up and brings to nought.

Watch, pray, and swerve not from his ways,
 But do thine own part faithfully ;
 Trust his rich promises of grace,
 So shall they be fulfilled in thee :
 God never yet forsook at need
 The soul that trusted him indeed.

—[Neumarck, 1643.

Book Notices.

THE JEWISH TABERNACLE AND ITS FURNITURE IN THEIR TYPICAL TEACHINGS.
 By the Rev. Richard Newton, D.D. New York: R. Carter & Bros. Sold
 by D. McLellan, Hamilton.

We have read with pleasure other works from the pen of Dr. Newton, and feel no less pleasure in the perusal of the present volume. The object of the book is to throw light on the meaning of the various parts and furniture of the Tabernacle, and to exhibit all these as shadowing forth the great truths of the Gospel. The task is accomplished with simplicity and clearness, and also in a thoroughly evangelical and practical spirit. The volume has several cuts of the Tabernacle and its parts. We may add, in conclusion, that the volume is very handsomely got up.

FAITHFUL AND TRUE. By the author of "Win and Wear."

THE TWO BROTHERS AND THE TWO PATHS. By the Rev. P. B. Power, author of the "I Wills of the Psalms," &c., &c. New York: R. Carter & Bros. Sold by D. McLellan, Hamilton, and Rollo & Adam, Toronto.

These are two very good books for boys. Their object is to illustrate and recommend what is good, and to warn from what is evil. They will be favourites with the young.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW FOR OCTOBER. Rev. A. Kennedy, London, Agent for Canada.

The following are the contents of the October number:—1. The Anglo-Saxon Sabbath; 2. University Education; 3. Witherspoon's Theology; 4. Micah's Prophecy of Christ; 5. The Children of the Covenant; 6. Miracles; 7. The Beautiful Things of Earth; 8. Relation of the Church and State.

The number before us has a large proportion of really interesting and valuable articles, many of them bearing on topics of intense interest at the present time.

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000, leaving but 5,000,000 copies for the Jew, the Mohammedan, and the whole heathen—but a crumb for the millions starving for the bread of life. At the beginning of the century, the Bible through forty translations, was only accessible to one-fifth the human race. It is now printed in 196 different languages, 146 of which were versions of languages that never had an existence till the translations were made, and is thus accessible to 600,000,000, or three fifths of the population of the world.

THE THREE WEEPERS.

BY HORATIUS BONAR, D. D.

Sorrow weeps!

And drowns its bitterness in tears;
My child of sorrow,
Weep out the fulness of thy passionate grief,
And drown in tears
The bitterness of lonely years,
God gives the rain and sunshine mild,
And both are best, my child!

Joy weeps!

And overflows its banks with tears;
My child of joy,
Weep out the gladness of thy pent-up heart,
And let thy glistening eyes
Run over in their ecstasies;
Life needeth joy; but from on high
Descends what cannot die.

Love weeps!

And feeds its silent life with tears;
My child of love,
Pour out the riches of thy yearning heart,
And, like the air of even,
Give and take back the dew of heaven;
And let that longing heart of thine
Feed upon love divine!

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