

suit not merely the latitude of Scotland, or of Geneva, or of Canada; it flourishes at the antipodes; it thrives in India and Africa. Its genius is adapted to the clear-headed Anglo-Saxon, to the fiery Celt, to the passionate African, to the metaphysical Hindu.

It is the banner of this scriptural system that God in His good providence has in these sea provinces committed to our keeping. In the past it has been a glorious banner, rallying round it many of the most devoted of God's people. It has braved the "battle and the breeze." It has passed again and yet again through the fires of persecution. All Presbyterian Churches worthy of the name have acknowledged Christ alone as King, and have stood forward boldly for the liberty with which Christ makes His people free. All have proclaimed a full and free Gospel; God's sovereignty; man's guilt; justification by faith in Christ. Our name, our banner, symbolize the doctrines of grace, and the courage to proclaim and uphold them. With thankfulness we can testify that the Presbyterian Churches as a whole are still free from the leaven of heresy which has made such deadly havoc upon the well-being and the lives of other churches. The grand old Confession of Faith, and the Catechisms are still the subordinate standards of all our churches of the Presbyterian orders. Long may it be so! Long may the noble name we bear remain untouched with the foul taint of scepticism and superstition!

To inherit a noble name is a high honor: to be members of a Church whose branches extend throughout the wide world is a great privilege. Let us prove ourselves worthy of our trust—worthy of our famous ancestry, and of our far-extending brotherhood. Our love cannot go back with any effect to our honoured fathers; it can reach tangibly to but a very small proportion of the living brotherhood. Yet, blessed be God, there is ample scope for its exercise. A great work remains for us to do within these provinces. Our Presbyterian brethren who are in lonely places far away from organized congregations, are to be sought out and cheered with the light of the Gospel.

Our weak congregations are calling for aid. Many new places of worship require to be built. Our brotherhood should be manifested in the deep interest we take in every member of the large family to which we belong. The same work lies before us all; we all bear the same name; let us help each other, and bear one another's burdens, thus fulfilling the law of Christ. To be united in name, or in the bonds of an outward organization, is not enough: we must be united in deed and in heart. It is well that our good wishes and loving prayers should ascend for our Presbyterian brethren throughout the world, and not for them only, but for all who love the Lord Jesus, whatever may be their name. But our brethren within the bounds of our own Synod have peculiar claims upon us, and it is in our power to do more for them than merely to love them and to pray for them. Let us help each other for the sake of our common Presbyterianism, but especially for the sake of Christ. While the good cause is advancing in other lands, let it not suffer loss or shame in ours.

RESULTS OF PROTESTANT MISSIONS.

While we naturally watch with deepest interest the Missions in which our own Church is more immediately concerned, we should often look abroad on the wider field where sister churches and societies have their numerous agents energetically at work in promoting the Redeemer's kingdom.—Witnessing the great Mission army, and the conquests that are gained, we shall be encouraged to persevere in our efforts in a cause which is sure of final success.

Roman Catholic Missions have met with remarkable success among certain races. The Indians of this continent, the mixed races of South and Central America, and some Asiatic nations, have yielded readily to the sort of mongrel and heathenized christianity pressed upon them by the emissaries of Rome. We admit that the zeal and self-sacrifice of the Roman Catholic missionaries, and the liberality with which they are supported, are as remarkable as they are laudable. But Romanism, since