

from which the New Testament worship was substantially adopted, in a way that is peculiarly instructive. They did not originate in the Synagogue oven. Moses found them in Egypt. Like Sabbaths, and places of worship, and congregations, and family worship, the eldership has its roots in the very nature of things, while the duties are determined by the Lord with reference to the circumstances. The elders of the Synagogue regulated its services. The elders of Ephesus had the oversight of the congregation, and Peter could say to such, "The elders who are among you I exhort, who am also an elder;" and if any one inquired 'who is their superior?' the only answer that can be given is "Christ is the chief Shepherd and Bishop of their souls."

While we have these distinguishing features, we are not shut off from communion with other Churches that hold substantial evangelical truth. We are not precluded from admitting to our pulpits the godly and devoted men who labour in Episcopal, Wesleyan, Independent, Baptist, and other Churches, nor are we precluded from occupying theirs. Indeed, with the exception of the Episcopalians, these bodies act on several of our leading principles. And, as far as the Episcopal Church is concerned, we acknowledge her ordination, though she does not acknowledge ours, thus cutting her self off from all the other evangelical Churches of the world. We heartily appreciate the good that is in her, though, for her own sake, we deeply regret that when her separation from Rome took place and she returned to the worship of God, "the high places were not taken away." We have an organization in harmony with the free constitution of these countries, and capable of adaptation to any other in which a free church is allowed to exist; which is found in its elements in Scripture; which only disappeared as the Church departed from the faith of Christ; which was resumed by the most thoroughly reformed Churches in the sixteenth century; which has commanded the confidence of the largest proportion of evangelical Christians ever since; to which Churches in general approach as they become active; and through which we are persuaded the free, vigorous life of faith will yet develop and express itself all the world over. At the same time we confound not a good organisation with the animating Spirit, who vitalizes the truth, and for whose irresistible energies we should especially look when setting apart a brother to minister in holy things, and labour in the word and doctrine.—*Evangelical Witness.*

Missionary Intelligence.

PRESBYTERY OF MONTREAL—MISSION STATIONS.

PASPEBIAC, NEW CARLISLE &C., IN THE COUNTY OF BONAVENTURE.—This station was commenced in May 1865. The Rev. W. Scott formerly of St. Sylvester, has laboured there since that time. Mr. Scott reports that he is supplying four Stations viz.: Carlisle, Hopetown, Sheguiaic and Port Daniel. There are one Bible class and two Sabbath schools in operation. At Carlisle there are 23 families, at Hopetown 8, at Sheguiaic 7, and Port Daniel 15. In all 53. The distance from Quebec is nearly 500 miles.

METIS.—This congregation was organized in 1841. The Presbytery have agreed to place it now on the list of Mission Stations. The Congregation is divided, a part adhering to Mr. McAlister their former Minister, who has become a Congregationalist, and a part adhering to our Church. In May, 1863, the Presbytery appointed the Rev. Thomas Fenwick, ordained missionary, for three years to Metis; and at the same time also agreed to aid the Congregation to the amount of \$120 per annum for that time. Mr Fenwick's term will expire on the first of next May, and the Presbytery in view of all the circum-