

THE
HOME AND FOREIGN
RECORD

OF THE

Canada Presbyterian Church.

VOLUME VII.

Toronto :

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CONTENTS.

	PAGE
Attractive Worship.....	195
Congregational Missionary Societies.....	68
Long Sermons.....	164
Meeting of Synod.....	199
Ministerial Responsibility.....	71
Not Lost but Gone Before.....	100
Our Statistics.....	306
Proceedings of Synod.....	257
Public Grants to Denominational Colleges.....	99
Rev. W. J. McKenzie.....	227
Statistical and Financial Returns.....	274
Statistics of the United Presbyterian Church.....	67
Systematic Giving.....	130
The Dangers and Duties of our Day.....	161
The New Year—Week of Prayer.....	65
The Sabbath School Convention.....	33
The Sufficiency of Scripture as a Rule of Faith and Life.....	55
The Supply of Ministers.....	273
The Truth and the Life.....	228

MISSIONARY INTELLIGENCE.

Mission Field North of Peterboro.....	44
Missionary Report—Knox College Missionary Society.....	45
Missionary Intelligence from British Columbia.....	167, 308
“ “ “ Kankakee.....	135, 217
“ “ “ Red River.....	103, 135
“ “ “ Saskatchewan.....	76, 166, 197, 308, 340
French Canadian Missionary Society.....	1, 131
Missions of Free Church of Scotland.....	4, 47, 103, 141, 173, 201, 340
“ United Presbyterian Church.....	5, 47, 79, 105, 141, 201, 341
“ Irish Presbyterian Church.....	7, 80, 107, 173, 232, 343
“ English Presbyterian Church.....	6, 78, 107, 170, 275, 341
“ Presbyterian Church of Lower Provinces.....	76, 138, 310, 315
“ American Board.....	8
Missionary Gleanings.....	7, 81, 82
Madagascar.....	343
Moraian Church.....	344

GENERAL RELIGIOUS INTELLIGENCE.

Items of Intelligence.....	8, 48, 83, 110, 176, 201, 277, 317, 346
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HOME ECCLESIASTICAL INTELLIGENCE.

Calls, Inductions, &c.....	9, 50, 86, 112, 142, 177, 235, 279, 318, 348
Knox College—Opening of Session.....	9
“ Annual Contributions.....	97
“ Liberal Gift to.....	98
“ Close of Session.....	202
“ Bursaries.....	237
Montreal College—Opening of Session.....	10
“ Close of Session.....	203
“ Bursaries.....	239

Proceedings of Presbyteries—Montreal.....	18, 145
“ “ Ottawa.....	182
“ “ Brockville.....	53, 146
“ “ Kingston.....	19, 116, 207
“ “ Cobourg.....	87, 117, 240, 352
“ “ Ontario.....	19, 89, 118, 182, 208, 246, 352
“ “ Toronto.....	53, 147, 211, 245, 352
“ “ Guelph.....	119, 183
“ “ Hamilton.....	119, 209
“ “ Paris.....	148, 246
“ “ London.....	20, 52, 149, 212
“ “ Stratford.....	20, 55, 120, 183, 212, 245
“ “ Huron.....	21, 121, 313
“ “ Grey.....	22, 121, 150, 180, 283
“ “ Simcoe.....	281, 353
Proceedings of Home Mission Committee.....	15, 122, 218, 332
Report of “ “.....	290
“ Foreign Mission Committee.....	357
“ Sabbath Schools in Presbytery of Huron.....	284
“ Finance Committee—Accounts of Church.....	299
“ Board of Knox College.....	353
“ “ “ Montreal College.....	355

CORRESPONDENCE.

Both Sides of the Organ Question.....	26, 55
Deputation to Synod of Presbyterian Church of Lower Provinces.....	360
Conventual Education.....	123
Letter from A. McGibbon, Esq.....	29
“ Rev. W. J. McKenzie.....	326
“ Rev. C. Chiniquy.....	90
Notes of Travel in Europe.....	22
The Organ Case.....	60
The Organ Question.....	247
The Standards and Praise.....	151

OBITUARY NOTICES.

The Late Mr. Andrew Shaw, St. Catherines.....	215
“ Mr. S. Livingstone, Bayham.....	216
“ Mr. John Gibson, Wroxeter.....	249
“ Rev. T. Henry, Lachute.....	332
“ Mr. D. McQuarrie, Caledon.....	332
Notices of Publications.....	90, 125, 184, 249
Moneys Received.....	31, 63, 94, 126, 157, 190, 219, 272, 304, 334

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VOL. VII.

HOME MISSION.

On another page will be found a full account of the Home Mission Committee's operations. Now that they are reduced to system and form, it is to be hoped that Presbyteries will, through their official representatives, keep the Convener of the Committee duly informed of all changes in Vacancies and Stations, occasioned by settlements or demissions; also that Probationers will give immediate notice of their wish to have their names removed from the list. The next distribution of Probationers will be made in January, and unless notified that the name is to be removed, appointments will be made for all on the list for the next quarter, in terms of the Synod's requirements.

It will be seen that the payments ordered for Missionary labour during the summer are very large; and as the grant hitherto received from the Church in Ireland has not reached the Treasurer, there are not funds in hand to meet the orders of the Committee. It is earnestly requested that Home Mission Moneys be remitted to the Treasurer, Mr. Reid, promptly, so that he may be able to pay all supplements as soon as possible. It is hoped also that in all our congregations an effort will be made to increase the Home Mission Contributions so much as to enable the Committee to supplement the congregations requiring aid in a liberal manner. The amount required this year will be larger than last year as the *minimum* aimed at is higher, and a greater number of congregations are put upon the supplemented list. We cannot too earnestly commend this our Home Mission Scheme to the confidence and liberality of our christian people. The elaborate Report for last year speaks for itself and will commend the object to all who peruse it. It is expected that the contributions will be raised either by subscription, or in some way more effectual than a mere collection on one Sabbath or at a Missionary Meeting.

FRENCH CANADIAN MISSIONARY SOCIETY.

In view of the usual Annual Collections taken up by the Congregations of the Canada Presbyterian Church on behalf of this Society, the following statements in relation to its work are presented. As some of the Readers of the "*Record*" may not be fully informed about the extent of the field occupied by the French Canadian Missionary Society, the formidable obstacles with which it has to contend in the prosecution of its work, nor the extent of the agencies it employs, a few words on these points may not be amiss. Without such information, no correct appreciation can be made of what it has done in the past, and what remains for it to accomplish in the future.

"THE EXTENT OF THE FIELD AND ITS DIFFICULTIES."

The field of this Mission extends from the County of Ottawa to Matane two hundred miles below Quebec on the south shore of the St. Lawrence and to the Saguenay on its North Shore. Roughly estimated, it comprises an area of country, 500 miles in length by about 40 miles in breadth, and consequently about 20,000 square miles. The Province of Quebec is inhabited according to the census of 1862, by nearly a million of French Canadian Romanists, who live together with but few English Protestants interspersed. Over this million of souls 834 Parish Priests keep guard, aided by a numerous band of Friars, Monks, Jesuits, Nuns, and other ecclesiastical orders. Many of these latter are employed in the education of the young, chiefly in the doctrines and practices of Popery.

The difficulties and obstacles in the way of evangelising the French Canadians grow out of the wealth and power of the Priesthood, and the condition of the people.

The wealth of the Church of Rome in the Province of Quebec is enormous, and is derived from tithes levied by law—and ground rents from large tracts of lands, held in feudal tenure by some of its corporations. Of the latter the seminary of St. Sulpice is the most wealthy. Besides other property, it held the whole Island of Montreal, part of which however has been commuted by the payment of eight per cent where it was improved, and twelve per cent where not improved. As the City of Montreal is included in this commutation some idea may be formed of the immense revenue of this one Corporation. In a recent controversy with the Bishops of the Diocese about the control of the Parish of Montreal, it was asserted that the Seminary had laid out in Church Buildings in this city alone \$1,600,000. Viewed merely in her financial position the Church of Rome in the Province of Quebec must be regarded as very powerful.

Her spiritual power over the people is also very great. This is acquired and maintained through the confessional, and by all the devices through which for ages Popery has enslaved the minds and consciences of its votaries. From early life Romanists are taught to regard their priests with superstitious awe, as those having placed in their hands the eternal destinies of souls. To perfect her despotism over mind and conscience, the Bible is either withheld from the people, or given to them accompanied by interpretations in harmony with her doctrines and practices, and backed by her authority.

Previous to the origin of the French Canadian Missionary Society and kindred associations, French Canadian Romanists were in total ignorance of our Protestant Christianity. The early efforts of its Missionaries were met by virulent prejudice and violent opposition. Thirty years ago but two or three French Canadian families were possessors of the truth as it is in Jesus. Not only were the people superstitious and prejudiced, but also as a whole illiterate, the great majority of them being unable to read. The truths of the Gospel had in great measure, therefore, to be communicated orally to them or not at all.

Taking all these facts together, it must be seen that the work of evangelising the French Canadians was one beset by great difficulty and presenting but little encouragement of rapid accomplishment. It was however entered upon in obedience to the Master's imperative and compassionate command to preach his Gospel to every creature, and has received marks of His high approval. The general committee reviewing all the difficulties of the past and the success vouchsafed to their efforts, must say with the Great Apostle of the Gentiles: "Having obtained the help of God we continue to this day."

The scriptures have been circulated, the Gospel has been preached,

Churches have been gathered, Missionary stations have been established and maintained, many French Canadian youth have been trained in Divine truth, and souls have been saved. The foundations of a great work have thus been laid amid much difficulty and discouragement, and now indications are not wanting that the time for rearing the superstructure has arrived; that the day of small things is about to be replaced by seasons of increase and rapid advancement. The question now is not "How shall we get access to the people? but, how shall we efficiently occupy the openings which God is making for the spread of His Gospel amongst them?"

The work carried on since last January is most encouraging. About 900 copies of the scripture have been circulated. The people of 18 counties have been faithfully visited by our Colporteurs. Many souls who at the commencement of the year had never seen God's Word, now possess it, and are reading its truths with increasing interest, and it is hoped with saving results. In one place eighty families were led by the following striking circumstances to receive heartily the visits of our Missionaries and to listen attentively to their teachings. Nine years ago the people referred to built a church on the fifth range of the township in which they reside. Their priest last winter desired for purposes of his own convenience and profit to have it removed to the second range. To this the people objected very strongly. They had erected the church at their own expense in a site most eligible for them and had begun around it a village. Some of them not having money to contribute gave their time, and were so poor that they were obliged to subsist during the time they worked on the building on *dry oats*? After using every effort to comply with his wishes about the removal of the Church, and failing, the priest took the law into his own hands. One Monday in April last he made his appearance at the village in company with another priest, at the head of a mob armed with axes, slung shot and clubs, and demanded the keys of the church. Upon these being refused, he ordered the door to be broken open. This was done by his followers, who stripped the church of its furniture, tore off its roof and clapboarding, and carrying all away upon carts prepared for the occasion. The people were quite unprepared for this attack, and did not resist it. Their indignation, however, was aroused against the priest for his high handed proceedings, and their confidence shaken in Popery. Two of the Missionaries having heard of the circumstances, visited the place, and were kindly received. The people gladly heard the word of salvation for the first time. The meetings and conversations held with the people as described by the Missionaries, were most interesting and often affecting. God, who had in His Providence opened the way for His truth, was present by His Spirit to carry it home to the heart and conscience. One man for instance, in stating his objections to some Protestant doctrine, said, "I do this not for argument sake, nor from prejudice, but to learn the truth; my soul's interests are at stake and I must not trifle." Another having become enlightened on the dogmas of Purgatory, Confession and the mass, himself became a Missionary. He owned the hotel in the village, in which also he kept a store. Testaments and tracts were placed on his counter, and attention called to them. The great subject of conversation everywhere was these new, strange doctrines. Meetings and conversations were prolonged until midnight. One young man became interested and aided in circulating the Scriptures. The work still maintains its interests on this new field. The most influential families in the community have abandoned Romanism for the Gospel. Another important aspect of this movement is, that these settlers are from the adjacent parishes throughout which our Colporteurs have for a quarter of a century been labouring, and with apparently but little results. The influence of this movement on the neigh-

borhoods about cannot but be good. Hundreds amongst the French Canadians have the Scriptures, and have virtually ceased to be Romanists in heart, they continue so only in form. The time has come when similar movements to this one, but on a larger scale, may be looked for. To meet them, the Society is desirous of increasing its band of Missionaries. It is imperative that this should be done as soon as possible. But this will require an increased outlay which must be provided for by the increased liberality of the friends of the Mission.

In other parts of the field, the same encouragement has been met. One Colporteur describes the people as waiting anxiously to see the men whom their priests had denounced, crowding round him to listen to the story of the Cross, and continuing together nearly all night long. "There," says he, in his Journal, "the people are gasping for the Gospel;" and yet we can only visit them in turn, almost semi-annually. The General Committee feel called upon, in the Providence of God, to increase the number of these Colporteurs, so as to cover efficiently the whole field; and, to aid them in doing this, appeal for increased pecuniary support, to the friends of Christ. The circulation of God's Word, and the preaching of its truth from hence, experience has shown to be the method which He has blessed, to the overthrow of Romish error. The increased interest in the truth referred to as so encouraging, is marked also in Montreal. The Church on Craig Street has, for several Sabbath evenings, been attended by Romanists, who listen attentively to the preaching of the Gospel. Much might be said about the educational efforts of the Society; but this must be left for a future number of the *Record*. Let what has been said, suffice to show, that the Province of Quebec is the stronghold of Popery on this continent; that there it can receive its greatest wound. Although we cannot hope that a system so strongly entrenched will soon be swept away, yet it cannot be doubted, but that the Providence of God, in connection with the labours of this Society, is rapidly hastening this desirable consummation. It is hoped that the Congregations of the Canada Presbyterian Church will not only not fall behind their contributions of last year, to this important mission, but increase them; and that they will not also forget to pray that the Word of the Lord may have free course, and be glorified amongst their French Canadian fellow-subjects. A.

Missionary Intelligence.

FREE CHURCH MISSIONS IN INDIA.

From a quarterly missionary paper issued by the Free Church Committee, we are enabled to draw up the following abstract of their operations. 1. Calcutta, the capital of British India, is the centre of 19 different stations, including the institution in Calcutta itself. The chief stations, besides Calcutta, are Chinsurah, a city with a population of 50,000; Bansberia; Culna, a town of 30,000; Mahanad. In connection with these stations and their branches, there are 52 agents, 8 Europeans, and 44 natives, three of the latter being ordained missionaries. The seminary at Calcutta has an average attendance of 1000—870 in the school, and 130 in the College department. In connection with the station at Mahanad, there are 22 schools, in all of which christian instruction is given. There are in attendance at the female schools, in Bengal, from six to seven hundred. 2. In Southern India, there are a number of most promising

stations. The chief are Madras, the capital of the presidency, a city of 700,000; Chingleput; Conjeveram, noted for two grand Hindu temples; Nellore, a rising town in the midst of a large and populous district. No mission has been more successful than those of Madras and the other stations in this part of India, but for some time, through the ill health of missionaries, the work has somewhat suffered. The central institution at Madras is in a most flourishing state. Within the last three years the school fees have been twice raised, but still the number of applicants increases. 3. Passing from the East to the West we come to Bombay, a city which, in the rapidity of its growth, almost equals those in the great west of the New World. In connection with the central institution at Bombay, at the head of which is the learned and venerated Dr. Wilson, there are 6 Europeans and 24 native christian labourers,—three of the former and one of the latter being ordained missionaries. The attendance at the institution and schools is 1445, of whom 456 are females. South-east from Bombay are Puna and Indapur, the first at the distance of 80 miles, and the last 140 miles from the capital of the presidency. At Puna there are 15 christian agents, 3 European, and 12 native. There is a native church of 90 members; and at the various schools there are a thousand pupils. The station at Indapur is under the charge of the Rev. Narayan Sheshadri, who has gathered a native church of 25 members. There is also a native church at Jalna, a connected station, with upwards of 50 members. 4. The last of the regularly established mission centres is Nagpore, the capital of the province of that name, about 560 miles from Bombay. The city has a population of 120,000. Here there is one ordained European missionary, one native preacher, and 14 native catechists or evangelists. During the last three years there have been about 50 or 60 baptisms, and the native churches in the neighbourhood have a membership of 94.

The following is a summary of the missionary strength :—Number of christian agents, the greater proportion being converted natives, 200; number of schools—Anglo-vernacular and vernacular, about 100; scholars, male and female, 10,000; there are a good many native congregations, one of which is now self-sustaining, and is, in fact, the most intelligent native congregation in India.

The paper from which we have gathered the foregoing particulars, goes on to say :—“Our conversions steadily increase, and during the last five years have exceeded in number any previous five years of our missionary history. And if there be a craving after more signal success, and a sort of feeling that, after all, little has been done, we would remind our readers that, at any rate, duty is not regulated by success. Henry Martyn thought rightly and nobly when he said, on entering on his work, ‘All shall be done in good time; and even if I never should see a native converted, God may design, by my patience and continuance in the work, to encourage future missionaries.’ Nor are we good judges of what is success in the highest point of view. The day of small things may be absolutely needful to *real* success—the discipline and preparation for the day of great things.”

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

OLD CALABAR.—At Duke Town the missionary's heart has been encouraged by the conversion and baptism of three natives. Another promising young man, one of the candidates, had suddenly died. The missionaries still have to contend with many discouragements; but are not without cheering tokens of the divine blessing.

The Rev. Mr. Timson, writing from Ikorofong, gives an account of the baptism of a convert, of whom he entertains very sanguine hopes. He describes a communion Sabbath at Ikanetu, when six natives sat down at the communion table.

INDIA.—The Rev. W. Martin gives an account of a preaching tour among the villages around Nusserabad. His journeying gave him many opportunities of speaking to the people about their souls, and also of prescribing for the sick. Mr. Martin thus sums up his impressions of the field:—

In reviewing the whole field over which I have travelled, I know not of a single individual in it regarding whom I could say, 'That man is in earnest about his soul's salvation.' But, apart from this result, which alone can afford the highest joy to the Christian, I have seen much to inspire hope for the future. There is much to indicate that the missionary, wherever he goes, is rapidly gaining the confidence of the people; and there is abundant proof on all hands, that the minds of many are already acquainted, to a considerable extent, with the truths of the Christian religion. The seed is being daily sown, by book as well as by the human voice, alike in city and village; and I would earnestly call upon all friends of the mission to pray more earnestly for the fructifying influences of the Holy Spirit. You will be glad to learn that we are being encouraged at present by two inquirers. The one is a Baboo in the telegraph office. He first came to us only to get lessons in English, and used no hypocrisy to conceal his antipathy to Christianity. I had several discussions with him; and although he seemed determined to hold out as long as a word could be said in favour of Hindooism, I have never met a native who more fully yielded assent to truth when clearly proved to be such. At length he was induced to study the Bible, which for eight months he has been continuing to do with great diligence. He has written to his family at Poonah, explaining the state of his mind, and expressing his determination to embrace Christianity. His father has replied that, if he does not abandon the missionaries, and give up reading the Bible, they will perform his funeral ceremonies, and regard him as dead. He is continuing steadfast, and making marked progress.

The other is a Mohammedan—a village school teacher. He was a very zealous Mohammedan. Lately he was induced to read an Urdu translation of the Koran, made by a Mulvie; and the result has been, that he expresses himself as thoroughly disappointed with the Koran. He has professed no desire to become a Christian; but his *mind* at least is thoroughly aroused, and he is resolved to prosecute his inquiries. In many respects he is an exceedingly interesting and loveable lad, and I know of hardly any young man at this station who would prove a greater acquisition to the mission if he were a true Christian. I mention these cases that they may be commended to the prayers of the church.

MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.

The Rev. Dr. Douglas, writing from Amoy, gives an account of the baptism of a Tauist priest and his wife. They are both persons of very decided character.

At Kio-lai the persecutions still continued, the Christians had their property taken away, so that they were reduced to absolute poverty. They have never wavered, however, in their allegiance to the Saviour.

Dr. Gauld at Swatow had his hands full of work. He had as a patient the Tau-tai, the chief Mandarin for three of the departments of the Province. The treatment of Dr. Gauld had been successful.

MISSIONS OF IRISH PRESBYTERIAN CHURCH.

INDIA.—The Rev. Mr. Taylor, writing from Ahmedabad, gives an account of the death of Gangaram, the very earliest convert of the mission, and the first native teacher employed in connexion with the mission. We quote the following paragraphs from his letter with reference to the death of Gangaram :—

In the youth and strength of his days he was a most active man and a workman who in no way needed to be ashamed. He was often our solace and comfort, and I shall never forget, or cease to be grateful for, the assistance received from him in various most trying junctures in the early history of the Mission. Without much education, he had much of natural wit, and tact, and power. Naturally of a generous and genial disposition he was always ready for every good work and an unusually strong constitution enabled him to hold on when ordinary men would give in from sheer fatigue. But after a few years of useful and successful work, it pleased the Lord to lay heavy afflictions upon him. Few men would have borne up under his heavy sufferings. A painful accident deprived him of the use of one of his eyes—a complication of diseases racked his system—and trying domestic crosses worried his mind. For a man of his active habits and energetic temper this curbing in was hard to endure. This was manifested often in occasional irritation, yet to the last there was an ardent love to the Gospel, and deep gratitude to God for having brought him to the knowledge of the truth. I was not here at the time when he was called away. I had seen him a few days before. He was in a very happy state of mind. A few hours after I had seen him, he fell into a sort of stupor from which he did not recover, and thus quietly passed away.

He leaves a widow and four children with very little of private means for their support. Gangaram himself was a sort of pensioner on the Mission for some years, and, till the boys can support themselves and their mother, they will be objects of charity still. To their father this Mission owes much, and as long as any of our old members survive us—those who remember the time of our troubles and perplexities—there will be found those who will not grudge what his children may get till they can help themselves.

MISSIONARY GLEANINGS.

CHINA.—The Rev. Dr. Maclay, of the American Methodist Mission, lately baptised 28 Chinese in one day at Hochiang.

INDIA.—Mr. Clough, of the Baptist Mission among the Telugus, in the Madras Presidency, held a series of meetings in a tamarind grove, for five successive days. Mr. Clough says that he has seen many revivals at home but he never saw such a precious revival as this was, and never saw such faith and love for the Saviour.

FJI.—The Rev. J. Rooney, of the Wesleyan Mission, describes a visit he had paid to the Yasawa group of the Fiji Islands. His time was chiefly taken up in preaching and examining candidates for baptism. Of these 360 candidates, 327 were baptized. Only nine months before 330 had been baptized.

General Religious Intelligence.

THE AMERICAN BOARD.

ANNUAL MEETING AT BUFFALO.

In our last number we briefly adverted to the Meeting of the Board at Buffalo. The meeting was highly interesting. It appeared from the Report that 30 persons had engaged in missionary work for the first time during the year, four of these being the children of missionaries, 21 had re-entered the mission field after a visit to America, 7 had entered into their rest. The total amounts of receipts had been \$437,884 77, the deficiency at the end of the year being \$4,432 34. The following is a summary of the work of this large and important missionary society.

Number of missions, 18, embracing 104 stations and 482 out stations.

Number of Labourers (from America) 336, of whom there are ordained 148, six of these being Physicians, 7 Physicians not ordained, 181 assistants.

Number of Labourers (Native) 928, 84 being native Pastors, and the rest assisting in various ways.

Number of Churches, 205, embracing 25,502 members, 1,467 having been added during the year.

Number of pupils receiving instruction in various schools, 13,624.

Special attention was directed to the claims of China, and it was resolved in view of these claims, to appeal to the young men in the Theological Seminary, in the hope that there would soon be an enlargement of the missionary forces in that great empire.

THE SABBATH SCHOOL CONVENTION.

On the 8th, 9th, and 10th ult., the Sabbath School Convention, of the Province of Ontario and Quebec, held its Annual Meeting in Toronto. This is the third meeting of the kind, the first having been held in Hamilton in 1865, and the second in Montreal in 1866. Besides delegates from all parts of the Province, there were several from the United States, one of the most prominent of these being Mr. Ralph Wells, of New York, who has been for years devoted to Sabbath School and mission work. The Rev. F. H. Marling was elected President, and guided the business of the meetings with great ability. As the newspapers have given reports of the proceedings, and as a full report will be published under the supervision of the Secretaries, we shall not attempt to give any account, however brief and condensed, of the proceedings. We may, however, at another time, give expression to some thoughts on the subject of the convention. We trust that many left the convention with some new views of their work, and with a stronger impulse to devote themselves more heartily to its prosecution.

ITEMS OF GENERAL RELIGIOUS INTELLIGENCE.

CALVIN MEMORIAL HALL.—The hall recently erected in Geneva, in memory of Calvin, was publicly opened on the 26th ult. Dr. Merle D'Aubigne, and M. Barde, delivered appropriate addresses. The hall will cost about £4,400, of which £4000 has been subscribed.

THE PAN-ANGLICAN SYNOD.—The Pan-Anglican Synod has been attended by 75 bishops, out of a total of 137. Ten of the English bishops

declined to attend, and 3 of the Irish. Great disappointment was felt that Bishop Colenso's case was not in the programme. Comparatively little interest was felt in England in the Synod; and it is generally believed that their work in merely passing a series of empty resolutions, expressive of received platitudes, and the issuing of a pastoral letter of the same character, will be productive of little or no real good.

THE ESTABLISHED CHURCH OF IRELAND.—We observe that several of the leading dignitaries of the Irish church appear to be prepared for the dis-establishment of the church. Among others the Dean of Cork lately expressed his views on this point. Earl Russell has been spending part of the autumn in Ireland, and it has been supposed that he has been personally seeking information with the view of introducing some measure on the subject of the Irish church during the ensuing session of Parliament.

THE BRITISH ASSOCIATION.—The British Association held its meeting this year in Dundee, Scotland. Various interesting papers were read, and important matters discussed. Many regretted, however, to see a tendency to set aside the teaching of the Bible, on such subjects as the antiquity of man, the unity of the race, &c.

SOCIAL SCIENCE CONGRESS.—A Social Science Congress was recently held in Belfast. Various subjects connected with the social and moral improvement of the people were discussed. The subject of education was discussed at some length. The ablest speaking was in favour of undenominational education. Some, among them Dr. McCosh, spoke strongly in favour of a compulsory system. Miss Carpenter, a female philanthropist, who has lately visited India, with a view to promote female education, recommended the formation of an institution for the training of female teachers. Miss Carpenter appears to be very warmly interested in the cause of education; her views, however, with reference to the influence and results of the mission schools in India appear to be somewhat prejudiced.

AFFAIRS IN ITALY.—Affairs with reference to Rome appear to be approaching a crisis. Insurrections have broken out, and the movement party appears to be successful. Garibaldi had been arrested by the Italian government, but, although he has been withdrawn from the scene, his son leads the patriots. If the French Emperor does not interfere, it is likely that before long Rome will be freed from the temporal power of the Pope.

THE UNION QUESTION IN AMERICA.—The vote of the old school Presbyteries appears to be very decidedly against union with the New school Church. The convention which is to be held in Philadelphia, on the subject of union, is looked forward to with much interest. The convention is expected to be largely attended.

Home Ecclesiastical Intelligence.

OPENING OF KNOX COLLEGE.

On the first Wednesday of October, the Session at Knox College was again opened. It had been arranged that the introductory lecture should be delivered by the Rev. R. Ure, of Goderich, one of the lecturers appointed to take part in the College work for the ensuing session. Mr. Ure had been suffering from a severe inflammatory attack of the throat, and had literally to leave a sick bed to deliver the lecture. Though

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suffering from debility, he was enabled to deliver his lecture, which was received with tokens of warm approbation. The subject which was—"The formal reason of Faith," was handled with great ability.

As usual there was a large attendance of ministers and other friends from the city and from other quarters.

The Board of Examination met on the following day for the purpose of examining the students of the several years. The work of the different classes was commenced without delay.

The number of Theological students is not so large as last year, chiefly from the circumstance that the senior class last year was unusually large. The Theological classes embrace 20 or 21 students; and there are a good many in the preparatory classes, either taking a course at University College, or attending certain prescribed classes. The professors speak highly of the intelligence of the students in the different classes; and every thing gives promise of a pleasant and successful session. We trust that the prayers, which have been offered up in the various congregations, in behalf of our Theological institutes, and the young men preparing for the ministry, may be answered, and that rich blessings may rest upon both teachers and students.

SCHOLARSHIPS.

The second annual Examination for Scholarships open to matriculated students, pursuing their studies with a view to enter the ministry in the Canada Presbyterian Church, took place in Knox College, on Monday, October 1st. Eleven students had intimated their intention to take part in the competition. Two of these however, failed to present themselves, one being detained by severe illness. Of the remaining number six obtained Scholarships, viz. in the 1st. year, Alexander Hamilton; in the 2nd year, William Armstrong, Thomas Ewen, and Peter T. Drummond; in the 3rd year, Robert M. Thornton, and in the 4th year, J. E. Croly. The Scholarships awarded varied in value from \$60 to \$50. To the unsuccessful competitors, some of whom gave papers of considerable excellence, and to the student detained by illness and who had held a scholarship in the previous year. the Board of Examiners granted \$30 each, to assist them in pursuing their studies. These ten students do not by any means represent all the undergraduates of Toronto University who have the ministry among us in view. It is believed that there are nearly, if not quite, as many more, who have not taken part in these Examinations, some of them holding scholarships of much higher value from the University itself. In addition to these matriculated students, the Board have examined fourteen or fifteen others, who are attending classes at University College, or otherwise preparing for the Theological Course in Knox College.

OPENING OF THE PRESBYTERIAN COLLEGE MONTREAL.

The opening services of the first session of this College were held in Erskine Church, Montreal, on Wednesday, 2nd October. The area of the church was well filled with an interested and attentive audience. The Rev. Dr. Taylor occupied the chair.

After praise and prayer the Chairman said: "The meeting which is now held must be one of special interest to all the members of our church in this city; and it is hoped that the Institution which we are now opening will exert a happy influence on the state of Protestant Evangelical Religion, in this part of the Province, in generations to come. In opening our College for the education of young men, in their preparation for the

gospel ministry, we are following the example of our Reforming Ancestors, who were all zealous educationists, and especially anxious to raise an educated ministry for the service of the church. We may plead the example even of Christ himself, for he kept his chosen Apostles in his own company, during his public ministry, instructing them in the doctrines of his Kingdom, before he sent them forth on this all important commission. And during that period, they were generally called "disciples," that is, scholars, students.

You are all aware that this is not the first time the Canada Presbyterian Church has put forth an effort of this kind. Knox College, Toronto, has been in operation almost from the very commencement of our history, and has already sent forth many able and successful ministers of the world. We hope that that venerable Institution will still continue to flourish, under the learned and worthy men to whose care it is entrusted, and under the blessing of the Great Head of the Church. But that Institution can never meet the wants of the church in this part of the Province. Part of our field of labour is 500 miles from Toronto; and a different language is spoken here by the majority of the population. The Protestant French Canadians are a large and increasing number, and it is hoped that this new College will meet their wants more fully than hitherto.

The Synod of our Church, at its late meeting in Toronto, made choice of the Rev. G. P. Young to be the first Professor, but that gentleman has declined the appointment. The Board of Management then made choice of the Revs. W. Gregg and W. Aitken, (being authorised by the Supreme Court to do so) and requested those gentlemen to assume the care of the students this session. I am happy to be able to say that both of them have accepted the invitation of the Board, and that the Rev. Mr. Gregg will now deliver the Inaugural Lecture.

The Rev. Wm. Gregg then delivered a very clear, compact and exhaustive lecture on the Rule of Faith, which will appear in our next.

The Lecture being concluded, the Chairman called on the Rev. Mr. McVicar, who spoke as follows:—

"I wish to direct attention to three things :

1. *The Endowment Fund.*—We don't begin this institution penniless. It is no small matter to be able to say that before we have taught a lesson, twenty thousand dollars have been subscribed as an endowment, more than four thousand of which is already paid. We need a larger sum, and through the generosity of our friends we shall get it. The current expenses of the College must not be taken out of the capital subscribed, and to avoid this, to make the interest sufficient for this purpose, we must increase the amount to forty or sixty thousand dollars. So far we have obtained our endowment without being able to show any thing in return for it, and it is much more difficult to call forth sympathy and liberality in behalf of an institution which is only projected, than in behalf of one in actual operation. I trust, therefore, that now, when students are drawn to our city and the work of the College is fairly inaugurated, our friends who have already done so well, may still do better for its support, and we may have greater reason to bless God and to thank them for their christian liberality.

2. *A Library*—we need one—we cannot do without it. In Knox College there is a large and excellent Library, and I believe that the directors of that institution have kindly agreed to send us the duplicates which it contains. We are grateful for this donation from the West, we may send them back ministers in return. This gift will make a beginning. Then some of us may apply to publishers in Britain and the United States, and they will doubtless aid our infant institution by grants of their publica-

tions. Some of us may have books or money which we do not need, and which we may give to the Library. There have been noble examples of this sort in connection with the Library of the McGill University, and it may be expected that the warm-hearted friends of our church will, in a similar manner, show their affection for our Presbyterian College.

3. *Scholarships and Bursaries.*—There are several scholarships in the McGill University held by members of our Church—these are available for our students, but they serve only to exempt them from College fees. We want to do more—to place Bursaries open to competition by students, and which may aid them in bearing the expense of prosecuting their studies. In Toronto this has been done with success. A member of Cooke's church there has recently given two Bursaries of \$50 each, for five years, \$25 for the Library, and \$25 to cheapen books for students.

This is a most commendable deed; and we in Montreal have done a little in this way, and may do much more. Two gentlemen give \$100 for four years, another \$60, another \$50 for one year, and another \$20 for five years—and when it is now made known that this is insufficient, I have confidence in the liberality of our friends to place this fund also in a proper position. But some one may ask: why are there so many poor students? I can't tell, unless it is that they work so hard and get so little for their toil—unless it is, that Christ now, as in the days of old, employs “the weak things of the world to confound the things which are mighty, and things are not to bring to nought things that are: that no flesh should glory in His presence”—unless it is that God hath chosen the poor of this world rich in faith. We don't want to select young men to be students because of their poverty; we shall be glad to get rich ones if they have the grace of God in their hearts. But honest poverty is no disgrace; and if a pious and talented young man is willing to give his time and efforts for seven or ten years to prepare himself for a calling that may involve his separation from kindred and home, that may require of him as much visiting from house to house as a physician in good practice, more pleading than a lawyer at the bar, as much letter-writing as a prosperous merchant, as much manuscript-writing as an author who publishes several volumes per annum; and more responsibility and anxiety than any of them—if a young man, for the love of God and the love of souls, (and certainly he can't be supposed to do it for the love of six or eight hundred dollars per annum) gives himself wholly to the work of furnishing his mind for this calling, I feel bound to share with him the burden of his pecuniary support at College, and I feel persuaded that this is the conviction of the best friends of our Church, and the best servants of God.

We have opened our College to-night under favorable circumstances, but we are only beginning, let us implore God's blessing upon it, and let us give and work, until, as our city occupies the first place in the new Dominion of Canada, our College may be second to none.”

After the Doxology and Benediction, the Meeting separated, and the students present, to the number of eight, met with the Senate and enrolled their names.

There are now in actual attendance on Mr. Gregg's classes, nine students, and there are others preparing for entrance at McGill University, and at St. Francis College, Richmond.

The following financial items will be interesting:—

Endowment Fund.

Amount subscribed.....	\$20,000.
Amount paid.....	5,000.

Bursaries and Scholarships.

Mr. A. Robertson offers \$60 for 1 year.....	\$ 60 00
Mr. G. Rogers " 50 " 2 "	100 00
W. King " 50 " 2 "	100 00
P. S. Ross " 50 " 1 "	50 00
John Watson " 20 " 6 "	120 00

It is hoped that the example set by these gentlemen will be speedily followed by others.

CALLS.—The congregations of Rockwood and Eden Mills have addressed a Call to the Rev. Mr. Milligan. The congregations of Lucknow and Langside have called Rev. J. McNabb. The congregation of Millbank, Mornington, has addressed a call to the Rev. W. Meikle. The congregations of West's Corners and Gamble Settlement have also called Mr. Meikle. The congregation of St. Mary's has again called the Rev. T. Cumming, of Nova Scotia.

ASHTON AND BECKWITH.—The Rev. J. Carswell has been ordained, and inducted as Pastor of the congregations of Ashton and Beckwith.

ST. CATHARINES.—The Rev. George Burson has been inducted as Pastor of the congregation at St. Catharines.

UXBRIDGE.—The Rev. J. Douglas has been ordained and inducted as minister of the congregation in Uxbridge and Leaskdale.

BARRIE.—On the 10th ult., the Rev. M. Fraser was ordained and inducted as Pastor of the congregation of Barrie, and Guthrie church, Oro. The Rev. J. Gray, of Orillia, preached and presided; Rev. G. Crow addressed the minister, and the Rev. T. Wightman the people.

On the following Sabbath, the minister was introduced to both congregations by the Rev. Dr. Willis, of Knox College.

The prospects of the charge are very good, although the field is new, and large in extent. The church at Barrie is being enlarged to more than double its original size. The congregation paid a quarter's stipend in advance.

VIENNA AND PORT BURWELL.—We are happy to state that Presbyterianism is making progress in these Stations. For many years the people had to struggle against difficulties. Religious services were very irregular, as the London Presbytery, especially in winter, was scantily supplied with laborers. Another impediment to the growth of the congregations was the want of places of worship. In Vienna the services are conducted in the Temperance Hall, and in Port Burwell, for the last two summers in a Baptist Church which the brethren of that denomination kindly granted for the purpose.

They resolved this season to build for themselves, and a handsome and commodious church is now in the course of erection which will be completed (D. V.) about Christmas.

Mr. J. L. Murray labored among them for the last two summers, and just before his return to College he received from the united congregations a substantial and valuable expression of their attachment and appreciation of his zeal and faithfulness. We trust by God's blessing that the Stations will soon be self-sustaining.

GEORGETOWN.—At a meeting of the congregation of Georgetown, held on the 30th ultimo, the pastor, in their name, presented Mr. James Breckinridge with a copy of Dean Alford's *Greek Testament*, to mark their appreciation of his valuable services in conducting and improving the Psalmody of the church.

Mr. Breckinridge, who has been a valuable member and office-bearer, on leaving Georgetown to pursue his studies at Knox College, with a view to the holy ministry, carries with him the best wishes and prayers of the congregation and also of the whole town, where he has been the Head Master of the Common School for several years.

DISRUPTION PICTURE.—We direct attention to the advertisement with reference to the picture of the Disruption of the Church of Scotland, by the celebrated artist, D. O. Hill, Esq. As a work of art it has been greatly admired by competent judges, and, as a memorial of the most important event connected with Presbyterianism, it has a high and permanent value. The completion of the picture occupied the artist for the last twenty years.

FARNHAM.—The Rev. R. Fleming has been inducted into the pastoral charge of the congregation at Farnham, C. E.

KNOX COLLEGE—LIBERAL DONATIONS.—We have pleasure in acknowledging receipt of \$500 from John Goldie, Esq., Ayr, per Rev. Professor Caven, for the establishment of a bursary in connection with the College.

Another gentleman whose name we are not at liberty to mention, has given a handsome copy of Alford's Greek New Testament, to be awarded to the best reader of the Greek New Testament.

DEPUTATIONS ON STIPENDS.—Most of the deputations have done the work assigned to them in connection with the movement for the augmentation of stipends. We rejoice to hear that in every quarter the deputations have been well received, and that great good is likely to follow their visits.

FINGAL.—On the 1st October a deputation from Knox Church congregation waited on their Pastor, Mr. Sutherland, and presented him with a handsome horse and saddle. This is but one of several instances of kindness which this congregation and individual members have shown to their minister since his recent settlement amongst them.

Such manifestations of regard for the comfort of their minister exhibit the pleasing interest which this congregation takes in gospel ordinances as dispensed among them, and tend to knit more closely together Pastor and people in the bonds of christian fellowship and love. The minister's salary for the current year, being nearly all paid in advance, shows that the above instance of liberality and kindness are truly genuine.—*Communicated.*

TO CORRESPONDENTS.—Several communications are unavoidably left over till next month.

MEETINGS OF COMMITTEES

COLLEGE BOARD.—The Board of Knox College met, after the opening lecture, on the 2nd ult. The business consisted mainly in the appointment of a committee to draw up a circular to be sent to the various congregations on the subject of the annual contributions for the College, and in consideration of a communication from the Board of the Montreal College asking for a donation of books of which there may be duplicates in the Library of Knox College. In regard to this communication the Board agreed to act liberally, and appointed a committee to select and forward the books. The Board instructed the Secretary to send to Mr. Beardmore a letter of thanks for his liberality in the establishment of two scholarships or bursaries, and for his liberal donation in behalf of the library, as mentioned in the last number of the *Record*.

FOREIGN MISSION COMMITTEE.—The Foreign Mission Committee also held a meeting in the afternoon of Wednesday 2nd of October. Letters were read from several of the missionaries. The Convener reported that there had been no res-

ponse to the advertisement which had appeared for some time in the *Record*, with the view of obtaining a minister for New Westminster, and an additional missionary for the Red River. A sub-committee was appointed to take further steps for obtaining such labourers; and the Convener was authorized to visit Knox College and confer with the students with the view of directing the minds of some of them to the Foreign Field. Several arrangements in connection with the allowances to missionaries were considered and adjusted.

COMMITTEE ON FUND FOR AGED AND INFIRM MINISTERS.—This Committee met on the forenoon of Wednesday 2nd. The principal business was the consideration of an application in behalf of Rev. D. Coultts, formerly minister at Chinguacousy. A statement was made as to the action of the congregation. This was not considered so satisfactory as might have been desired; but in view of all the circumstances now agreed to grant the amount usually given in similar cases, the amount being at present \$160 per annum.

HOME MISSION COMMITTEE.

A meeting of the Home Mission Committee was held on the 1st and 2nd of October, and all necessary business was attended to. The following items as possessing interest for our readers are published.

The list of Mission Stations, as required by the regulations of Synod, was carefully revised and amended in accordance with the reports of the various Presbyteries—changes were made as follows:

In Montreal Presbytery—The Bay of Chaleur obtained a grant of \$4 per Sabbath; Kennebec obtained a grant of \$4 do.; St. Francis Group obtained a grant of \$4 do.; Chateauguay obtained a grant of \$2.50 do. Alexandria obtained a grant of \$2.50 do.; East Hawkesbury obtained a grant of \$2.50 do.; Ottawa Group obtained a grant of \$2.50; Laguerre obtained a grant of \$2 do.

In Brockville Presbytery there were added to the list—Iroquois and Edwardsburgh with a grant of \$2; Kemptville and Oxford Mills with a grant of \$2.

In Kingston—Marmosa was added with a grant of \$2.50.

In Cobourg—Anstruther was added with a grant of \$4, and the grant to Warsaw was increased to \$3.

In Toronto—Orangeville and Mono Mills received \$2 per Sabbath; and in event of a settlement \$150 per annum.

In Hamilton—Kilbride was removed to the list of supplemented congregations with a grant of \$100 per annum.

In London—Oilsprings obtained a grant of \$4 per Sabbath; Corunna and Mooretown obtained a grant of \$2.50 do.; Vienna and Port Burwell obtained a grant of \$4 do.; Lucan and Biddulph obtained a grant of \$2; Forest and Mackay obtained a grant of \$1.50; Botany and Thamesville was reduced to \$1; Parkhill was reduced to \$1.

In Huron—Morris, Knox's Church was removed from the list.

In Grey—Bruce Mines obtained a grant of \$2; Holland had grant increased to \$3; Hanover and Pentinck was added to the list.

The list of *Supplemented Congregations* was considered and amended thus,—

- Montreal . . . St. Therese was united with New Glasgow, grant \$100 p. a.
Farnham obtained a grant of \$150.
- Ottawa Cumberland and Lochaber was added to list, grant \$150 p. a.
Application for aid to McNab was referred for future consideration.
- Brockville . . . Kemptville and Morrisburgh were removed from the list.
The attention of the Presbytery was called to the circumstances of Colquhoun Settlement and Osnabruck, and meanwhile \$75 p. a. was granted.
- Kingston . . . Amherst Island was added to the list, grant \$100 p. a.
Trenton and Consecon was added to the list, grant \$100 and \$125 in event of settlement.
Melrose and Lonsdale had the grant increased to \$150.

Ontario	Ashburn and Utica had the grant increased to \$100. Prince Albert was reduced to \$112 50.
Toronto	Osprey was put on the list with a grant of \$100.
Stratford	Elma Centre and Monckton was added to list, grant \$100.
London	Strathroy had the grant increased to \$200 p. a. Dunwich had the grant reduced to \$50 p. a. St. Anne's, Kankakee, and the schools, were removed from the list.
Grey	Egremont had grant increased to \$100. Port Elgin, grant continued for six months, till the presbytery be heard from, as to re-arrangement.

The Missionary Reports of Summer Labour from all the Presbyteries except Montreal, Guelph, were considered, and payment ordered to the various presbyteries to the amount in all of \$2421 85.

The supplements, as per list, were ordered to be paid to the amount of \$1986 50. Total payment, \$4408 35. The list of vacancies was then made out as follows:—

Montreal	4	Roxbury and Finch; Vankleekhill; St. Therese and New Glasgow; Cote de Niegés.
Ottawa	4	Cumberland and Lochaber; Dalhousie; Pakenham; Renfrew and Castleford.
Brockville	2	Prescott; Cornwall.
Kingston	3	Trenton and Consecou; St. Columba Church; Camden and Sheffield.
Cobourg	1	'ampbellford.
Ontario	3	Columbus and Brooklin; Ashburn and Utica; Lindsay and Cambray.
Toronto	8	Oakville; Orangeville and Mono Mills; Newmarket and Mount Albert; Bradford and West Gwillimbury; Yorkville; Tecumseh; Brampton and Malton; Chinguacousy.
Hamilton	2	St. Catharines; Drummondville and Thorold.
Guelph	1	Eden Mills and Rockwood.
Paris	1	Erskine Church, Woodstock.
London	7	Parkhill and McGillivray; English Settlement and Proof Line; Wallacetown and Duff's Church; Thamesford; Detroit; Elmira
Stratford	4	St. Mary, Widder St.; Mornington, Millbank; West's Corners and Gamble's Settlement; Molesworth and Listowell.
Huron	2	Lucknow and Kinloss; Seaforth.
Grey	3	Egremont; Brant; Dumblane.
	45	

Presbytery Clerks are requested to give notice when any vacancy is settled, or when any other congregation is to be put upon the list, so as to guide the committee when making distribution for the next quarter.

The list of Probationers was then made out, and distribution made among the Presbyteries as follows:—

PROBATIONERS.	P. O. ADDRESS.	OCTOBER.		NOVEMBER.			DECEMBER.				JANUARY.				
		13	20	27	3	10	17	24	1	8	15	22	29	5	12
		S Gy	Gu L S M L L L L T B O T K O T K K M M C Gy L T M Hu	Gu L S M L L L L T B O T K O T K K M M C Gy L T M Hu	Gu L S M L L L L T B O T K O T K K M M C Gy L T M Hu	Gu L S M L L L L T B O T K O T K K M M C Gy L T M Hu	Gu L S M L L L L T B O T K O T K K M M C Gy L T M Hu	Gu L S M L L L L T B O T K O T K K M M C Gy L T M Hu	Gu L S M L L L L T B O T K O T K K M M C Gy L T M Hu	Gu L S M L L L L T B O T K O T K K M M C Gy L T M Hu	Gu L S M L L L L T B O T K O T K K M M C Gy L T M Hu	Gu L S M L L L L T B O T K O T K K M M C Gy L T M Hu	Gu L S M L L L L T B O T K O T K K M M C Gy L T M Hu	Gu L S M L L L L T B O T K O T K K M M C Gy L T M Hu	Gu L S M L L L L T B O T K O T K K M M C Gy L T M Hu
1. F. BATES	Florence P. O.	S	Gu	Gu	Gu	Gu	Gu	Gu	Gu	Gu	Gu	Gu	Gu	Gu	Gu
2. N. McDERMID	Dumblane.	Gy	L	L	L	L	L	L	L	L	L	L	L	L	L
3. A. DAWSON	.....	S	S	S	S	S	S	S	S	S	S	S	S	S	S
4. A. McLENNAN	Vankleekhill	M	M	M	M	M	M	M	M	M	M	M	M	M	M
5. J. MILLIGAN	.....	L	L	L	L	L	L	L	L	L	L	L	L	L	L
6. W. MEIKLE	Toronto.	L	L	L	L	L	L	L	L	L	L	L	L	L	L
7. J. PRITCHARD	Beachville.	T	T	T	T	T	T	T	T	T	T	T	T	T	T
8. W. SCOTT	Prescott	B	B	B	B	B	B	B	B	B	B	B	B	B	B
9. R. BINNIE	Ottawa	O	O	O	O	O	O	O	O	O	O	O	O	O	O
10. D. DUFF	Toronto	T	T	T	T	T	T	T	T	T	T	T	T	T	T
11. A. McNAUGHTON	Port Hope.	K	K	K	K	K	K	K	K	K	K	K	K	K	K
12. R. M. CROLL	Ottawa	O	O	O	O	O	O	O	O	O	O	O	O	O	O
13. A. C. GILLIES	Inverness (Q.)	M	M	M	M	M	M	M	M	M	M	M	M	M	M
14. J. BECKET	Prescott	B	B	B	B	B	B	B	B	B	B	B	B	B	B
15. P. MUSGRAVE	Toronto	T	T	T	T	T	T	T	T	T	T	T	T	T	T
16. R. MOODIE	Lansdowne	Gy	Gy	Gy	Gy	Gy	Gy	Gy	Gy	Gy	Gy	Gy	Gy	Gy	Gy
17. J. I. DUNLOP	Toronto	L	L	L	L	L	L	L	L	L	L	L	L	L	L
18. J. AULL	.....	L	L	L	L	L	L	L	L	L	L	L	L	L	L
19. D. DAVIDSON	Williamston	M	M	M	M	M	M	M	M	M	M	M	M	M	M
20. D. I. McINNES	Kincardine	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu	Hu

Probationers are requested to correspond with the following Ministers, in reference to appointments for the various Presbyteries. Any Probationer wishing to have his name removed from the List of Probationers, or who may purpose to settle in a Congregation, and so may be unable to fulfil appointments for another quarter, is requested to give intimation to the Convener a fortnight before the end of the term.

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|------------|-----------------|-------|------------|
| MONTREAL | J. M. Gibson | | Montreal. |
| OTTAWA | W. Moore | | Ottawa. |
| BROCKVILLE | J. Euston | | Lyn. |
| KINGSTON | A. Wilson | ..... | Kingston. |
| COBOURG | D. Waters | ..... | Port Hope. |
| | | | |
| ONTARIO | J. R. Scott | ..... | Whitby. |
| TORONTO | J. M. King | ..... | Toronto. |
| HAMILTON | D. Inglis | ..... | Hamilton. |
| GUELPH | J. Middlemiss | ..... | Eldora. |
| | | | |
| PABIS | W. Cochrane | ..... | Brantford. |
| LONDON | J. A. Proudfoot | ..... | London. |
| STRATFORD | W. Doak | ..... | Avonion. |
| HUBON | A. D. McDonald | ..... | Clinton. |
| GREY | J. Stevenson | ..... | Owen Sound |

The list of Missionaries and the Presbyteries to which they are appointed, is as follows:—

1. Rev. M. Lowry, Brockville.	
2. " J. McLean, Ontario.	
3. " J. Scott, Grev.	
4. " O. Fletcher, Huron.	
5. " A. T. Holmes, Guelph.	
6. " T. Fenwick, Montreal.	
7. " L. McGlashan, Hamilton.	
8. " G. Murray.	
9. " J. Hume, Ottawa.	
10. " J. Howie, Paris, 3 m. Strat. 3 m.	
11. " W. Wright, Toronto.	
12. " A. Lees, Kingston.	
13. " Mr. Fayette, London.	
	STUDENTS.
	14. H. J. McDermid, Ottawa.
	15. D. B. Cameron, London.
	16. D. Winters, London.
	17. P. Scott, Cobourg.
	18. J. Calder, Hamilton.
	LAY CATECHISTS.
	19. H. Mackay, Huron.
	20. S. Armstrong, London.
	21. W. Ferguson, Huron.
	22. W. Campbell, Kingston.
	23. Mr. Blythe, Ottawa.
	24. W. Clark, London.

JOHN LAING, *Converer.*

COBOURG, October, 1867.

PROCEEDINGS OF PRESBYTERIES.

PRESBYTERY OF MONTREAL.—An ordinary meeting of this Presbytery was held at Montreal, in the vestry of Coté Street Presbyterian Church, on Wednesday and Thursday, the 25th and 26th days of September last. There were five sederunts.

A call from Farnham, in favour of the Rev. Robert Fleming, was laid on the table, and sustained as a regular call, and then presented to Mr. Fleming, who was present, and accepted it after a short time for consideration. His induction was appointed to be effected by a special meeting of Presbytery at Farnham on the eighth day of October; the Rev. Dr. Irvine to preach and preside, and to be assisted by Rev. Dr. Taylor and Mr. Coulthard.

The Rev. Robert Binnie was loosed from his pastoral charge at New Glasgow, and New Glasgow and St. Therèse were united in terms of the following resolution, moved by Mr. D. Paterson, and seconded by Mr. Cameron, viz.: "That the Report of the Committee be received, and the thanks of the Presbytery tendered to them; and inasmuch as the two congregations have expressed their willingness to be united, that the Presbytery accept the resignation of the Rev. Mr. Binnie of the pastoral charge of New Glasgow, and, in doing so, express their sense of the faithfulness with which he has fulfilled his ministry there, and their sympathy with him in being separated from an attached people; and that the two congregations of New Glasgow and St. Therèse be formed into one pastoral charge; Mr. Binnie's resignation to take effect on the thirtieth instant; and that Mr. Gibson be appointed to preach at New Glasgow on the second Sabbath of October, and declare the Church vacant." Mr. Binnie's name was ordered to be forwarded to the Synod's Home Mission Committee, and Mr. Allan, of St. Eustache, was appointed interim Moderator of the Session of New Glasgow and St. Therèse.

Messrs. Colin C. Stewart and Hugh Currie, students of theology, delivered written exercises, and were ordered to be certified and commended to the Synod's Board of Examiners.

Touching the Remits of Synod, it was resolved:—That Sessions be instructed, like as they are hereby instructed, to report to next ordinary meeting of Presbytery their judgment on "the Overture on Instrumental Music," and also, that at said meeting the Presbytery take up for consideration the same said overture.

The Court next took up the question: How shall this Presbytery act in view of last Synod's decisions relative to the maintenance of the Presbyterian College, of Montreal, particularly "That the Presbytery of Montreal be permitted to continue to increase the endowment fund to at least thirty thousand dollars;" and "That the Synod unite the Presbyteries of Brockville and Ottawa with that of Montreal in their effort to erect and maintain the College;" whereupon it was moved by Dr. Taylor, duly seconded, and carried:—That the Board of Management of the

said College shall be a Committee to look after the said interests, and report on them to the Presbytery before next meeting of Synod.

Mr. Duncan Davidson, student, duly transferred from the Presbytery of Toronto to this of Montreal, delivered his trial discourses, and passed his examinations, in a creditable manner, and was solemnly licensed to preach the gospel, and ordered to be reported as a Licentiate and Probationer to the Synod's Home Missionary Committee.

The quarterly report of the Presbytery's Home Mission Committee was submitted and read by the Convener, Mr. Gibson, then received and considered *seriatim*.

It was resolved that the said Committee prepare a circular, and send it to the congregations of the bounds, stating and enforcing the claims of the Presbytery's Home Mission operations.

The Presbytery's list of Aided Congregations and Stations was reviewed and amended, and the claims of vacant congregations were attended to; and the Presbytery's Home Mission Committee were appointed to prepare an amended list of Aided Congregations and Stations as aforesaid, for the Synod's Home Mission Committee, and to forward the same with due despatch.

JAMES WATSON, *Presbytery Clerk*.

PRESBYTERY OF KINGSTON.—This Presbytery met in Chalmers' Church, Kingston, on the 15th and 16th days of October, 1867.

The clerk made a statement giving reasons why the interchange of visits between the Deputies from the Presbyteries of Cobourg and Kingston, and the augmentation of stipends had not been carried out. The Presbytery approved of the action taken in the matter.

Mr. Wilson gave in a report respecting mission operations within the bounds, from which it appeared that the several vacancies and mission stations were in a prosperous condition. The report was received, and the thanks of the Presbytery given to Mr. Wilson for his diligence in the matter.

Mr. Turnbull was appointed to preach in Camden on the 12th day of January, 1868.

In connection with the petitions from Glenvale and Glenburnie, presented at last meeting, it was found that only one of the congregations cited was disposed to offer any opposition to the proposal to establish a station in Glenburnie. The Delegates from Glenvale withdrew that part of their petition which asked for separation from Harrowsmith, and the Presbytery decided to erect a station in Glenburnie to be attached to Glenvale and Harrowsmith.

A collection was ordered to be taken up for the Presbytery Fund on the third Sabbath of December next, in all the congregations within the bounds.

The committee on congregational Psalmody, of which Mr. Wilson is convener, was continued with instructions to secure, if possible, a competent teacher, and make suitable arrangements for his remuneration.

In pursuance of the plan for holding a Presbyterial visitation of all the congregations within the bounds the Presbytery appointed meetings to be holden for this purpose in the Pittsburgh Church, on Tuesday the 12th of November next, at 5 o'clock, p.m., and in the Storrington church on the following day at the same hour.

Arrangements were made for holding Missionary meetings.

The clerk was instructed to correspond with the Rev. William Reeve, for the purpose of ascertaining his mind in relation to the call given him by the St. Columba church. The Rev. A. Lees requested a Presbyterial certificate. The clerk was authorized to furnish him with one.

THOMAS S. CHAMBERS, *Presbytery Clerk*.

PRESBYTERY OF ONTARIO.—This Presbytery met on the 30th September. Mr. J. Douglas, Probationer, gave in his trial discourses, for ordination, and his ordination was appointed to take place on 16th October. On said day the Presbytery

met at Uxbridge for the ordination of Mr. Douglas, Mr. Jamieson preached an excellent sermon from Matt. xli: 5. Mr. McTavish offered up prayer, and afterwards addressed the minister and Mr. Baird the people. Mr. Douglas received a hearty welcome, and the prospects of the congregation are very good. One quarter's stipend was paid in advance. Arrangements were made for Missionary Meetings in February. The Presbytery agreed to recommend the congregations within their bounds, to observe the 14th day of November, as a Day of Thanksgiving, provided no other were, previous to said day, appointed by the Moderator of Synod, or by the Governor General. It was further agreed to take up the Synod's remit on the "Organ Question" at next meeting, which is to be held at Columbus, on Tuesday, the seventh day of January, at the usual hour.

GEORGE RIDDELL, *Presbytery Clerk.*

PRESBYTERY OF STRATFORD—The Presbytery of Stratford met at Stratford, on the 24th September, and granted that calls should be moderated in as follows; **NAMELY**:—Millbank, Mornington on Wednesday the 9th October at 11 a.m. West's Corners and Gamble Settlement, at the same time. Widder Street Church, St. Marys, on Monday the 14th October, at 11 a.m.

The Presbytery adjourned to meet at Stratford, on Tuesday the 29th of October 1867.

WILLIAM DOAK, *Presbytery Clerk.*

PRESBYTERY OF LONDON.—This Presbytery held its usual Quarterly Meeting in St. Andrew's Church there, on Tuesday, 24th September last. Mr. McKinnon, Moderator in the Chair.

Mr. Baikie, Teacher, presented himself for examination, with a view to enter Knox College; Mr. Cameron, Catechist, to be directed in his studies under the supervision of the Presbytery; Mr. Demars to be employed as an Evangelist.

Messrs. Kemp, Thompson, Fletcher and Chiquiqu were appointed a Committee to confer with and examine these gentlemen and to report.

Mr. McKinnon reported that he had organized a Congregation in Euphemia and assisted by Mr. Stewart had dispensed the Lord's Supper—the report contained much interesting information.—The Presbytery agreed to form Euphemia and Brooke into a united charge under the designation of Euphemia and Brooke.

Mr. Scott, of London, reported that at Port Burwell he had dispensed the Lord's Supper to the united Stations of Port Burwell and Vienna. He stated further that at Port Burwell they were erecting a place of worship; and recommended them to the favorable consideration of the Presbytery; whereupon it was agreed that the Presbytery having heard the report of Mr. Scott of the state and prospects of Port Burwell and Vienna, express gratification at the exertions being made by the people there for the erection of a place of worship and for the maintainance of christian ordinances; and agree for the encouragement of this charge to undertake the entire cost of their Missionary's supplies during the winter, instructing the Presbytery's Home Mission Committee to grant them such ministerial services as may be in their power; and to apply to the Synod's Home Mission Committee for a grant of \$4 per Sabbath for this purpose.

Mr. Fletcher reported that he had dispensed the Lord's Supper at Parkhill to 57 Communicants.

Mr. Proudfoot read the Report of the Presbytery's Home Mission Committee for the months of August and September. The Presbytery received the Report and agreed to adopt its specific recommendations and the Committee were instructed accordingly.

Mr. Riley, Student of Divinity, appeared before the Presbytery, and after passing his trials most satisfactorily, was licensed to preach the gospel.

The circumstance of Mr. Groulx, a student in connection with our Church, being engaged with parties separate from our Church in Kankakee and in opposition to them, being brought under the notice of the Presbytery. Messrs. Kemp and Scott were appointed a Committee to correspond with him on the subject.

The subject of overtaking the outlying portions of the Presbytery's Mission field being under consideration it was moved, by Mr. Kemp and seconded,—That this Presbytery considering the claims of the outlying Missionary field and the groups of people still requiring to be gathered into organized churches, and to be supplied with the preaching of the gospel; considering also that the arrangements in regard to the funds for Missionary purposes deprive the Presbytery of any funds for the purpose of aggressive efforts within their own bounds, and for the discharge of their proper work of oversight; the Presbytery therefore feel constrained in the exercise of its proper prerogative as a Court of the Church to appoint as they hereby do appoint one collection to be made by the congregations within their bounds to be forwarded through their Treasurer, and that he be instructed to retain from said collections one fourth from the amount of such collection to be held by him at the order of the Presbytery, to be by them administered for the extension and maintenance of the work of Christ within the limits of their jurisdiction.

Believing that this arrangement of the Home Mission Collection would stimulate the liberality of our people, enjoin our Ministers to present it to the consideration of their congregations; and further instruct the Clerk to send a printed copy of this resolution to each Presbytery and congregation under their care.

The Committee appointed to examine the students, reported in regard to their respective cases. Mr. Baikie was certified to Board of Examiners as suitable to be admitted in 1st. Theological year.

Mr. Demars was recognized as a Probationer of this Church and committed to the Committee to labour under their care.

The Presbytery also agreed to accept of the petition from the congregation of Kankakee for Mr. Demars' services as a petition for the Moderator of a call and accordingly appoint Mr. Chiniquy formally to organize said congregation by preparing a Communion Roll and moderating in a call at such a time as may be found consistent.

Mr. Cameron received subjects to be prepared for examination at next ordinary meeting.

The Presbytery agreed to take up the remit of Synod anent Instrumental Music on the evening of Tuesday 17th December next, being the evening sederunt of 1st day of Ordinary Meeting of Presbytery.

THE PRESBYTERY OF HURON.—The Presbytery of Huron met in Willis' church, Clinton, October 8th. There were eleven ministers present, and seven elders. On account of the absence of the Moderator through illness, the consideration of the report on sabbath schools was deferred till next meeting of Presbytery; and for the same reason the subject of ministerial support was not discussed. Mr. Ross reported that he had, according to appointment, organized a new congregation at Scaforth. It was decided to hold the annual missionary meetings on the same plan as they were held last year, and a committee was appointed to arrange for the exchange of pulpits on the 3rd Sabbath of January next. A call from Lucknow and Langside, addressed to the Rev. John McNabb, Probationer, was read and sustained.

A reference from the Kirk Session of Bluevale was considered. The Presbytery had, at its last meeting, decided, in reply to a reference for information from said session, that Andrew Gray, who had married his deceased wife's sister should be removed from the fellowship of the church, according to the laws of the church. But the majority of the session not being clear in their minds that such marriages were prohibited in the Bible, now asked the Presbytery to allow the matter to remain as it is till the question be further discussed by the Synod.

After several motions were proposed it was agreed to prepare a minute, a copy of which was sent to the session explaining to the Kirk Session the duty and necessity of executing the laws of the superior court. Mr. Chiniquy was present and addressed the Presbytery at a considerable length in reference to his work. The moderator replied, welcoming him to the Presbytery of Huron, and encouraging him in the work in which he is engaged.

A. D. McDONALD, Presbytery Clerk.

PRESBYTERY OF GREY.—This Presbytery of Grey held their ordinary quarterly meeting at Durham on 24th and 25th September.

Mr. Dewar's resignation of the office of Treasurer, formerly laid on the table, was accepted of, and Wm. Moffat was appointed thereto.

Mr. McMillan was appointed to moderate in a call in Egreumont at such time in the course of the following six weeks, as might suit the convenience of the congregation.—giving due notice.

A petition was presented from Sconeville, South Elderslie praying for supply in connection with North Brant heretofore, or failing that, for supply by themselves. Mr. A. S. Elliot appeared in support of the petition. Also a petition from West Brant praying for supply in connection with North Brant and South Elderslie (Knox Church).—Mr James Eckford appearing in support thereof.

Mr. Henry McNally appeared as Commissioner from North Brant, and Mr. John Hislop from South Elderslie (Knox Church.) The Commissioners having been heard, after deliberation it was agreed, that the Presbytery express their regret that the site of South Elderslie church has not been fixed in Sconeville village, but resolve that in the circumstances the arrangements entered into at the meeting of Presbytery at Walkerton be adhered to,—and would solemnly urge the people of this station to exhaust all possible means of amicably settling all disputes regarding the site of their place of worship.

Mr. Bremner resigned the Moderatorship of North Brant and South Elderslie Kirk Sessions. The requisition was accepted, and Mr. Moffat was appointed Moderator of said Sessions, also of that of West Brant.

A petition was presented from Knox Church congregation, Owen Sound, praying for the Moderation of a call, which was granted.

Mr. Neil McDiarmid and Mr. Duncan J. McInnes, Students, having been taken in public probationary trials, were licensed to preach the Gospel.

Mr. Stevenson, Mission Agent, gave in a report on Home Mission affairs, with which a considerable portion of the time of the Presbytery was occupied.

Mr. Stevenson begged to resign his office as Mission agent, but at the request of the Presbytery consented to continue therein till next meeting.

The following Session Books were ordered to be produced at next ordinary meeting, namely,—Mount Forest, Normanby, Carriek, Walkerton, Durham, Paisley, Port Elgin, Southampton and West Airan.

Correspondence.

NOTES OF TRAVEL IN EUROPE.—Continued.

BY DR. WILLIS.

DEAR MR. EDITOR,—One word still of Luther. In my former communication I described my visit to Worms and Spire, —places associated with the brave manifestoes of the Wittenburg "monk,"—your printer read this word "martyr:" well that is hardly an erratum. It is for another reason that I refer for a moment to Luther, before taking up Holland. I was pleased, the other day, with the intelligence of a good country elder—from the Scotch Highlands originally—who, having heard me give from a pulpit, after sermon, some particulars of my tour in Luther's fields of labour, while expressing himself much gratified, added, 'I was always looking when you would come out with something about Calvin.' I satisfied my inquiring friend, and hereby, for the sake of others, explain that I had paid my respects to the scenes of Calvin's labors twenty years before; nay, was not content with less than mounting into his very pulpit, which is still preserved in Geneva. So much for my Calvinistic consistency, and more anon; for, do not I speak of a Calvinistic land immediately!

HOLLAND.—Those who have read Motley's History of the Rise of the Dutch Republic, can sympathise with the desire I felt to see, after Antwerp, Leyden, Haerlem, Delft, &c. Holland, or the Netherlands, has been the battle ground of civil as well as religious freedom, perhaps beyond any other country. It takes a high place, too, in the mind of the Theologian, especially the Calvinistic Theologian; our divines of the second Reformation, or of the 17th century, being identified with the religion and literature of Holland, very much as those of an earlier century were with Germany, Switzerland, and France. On my way to Amsterdam, I halted first at Dort or Dordrecht, a most interesting town in itself, ancient and picturesque—not small either—and memorable for its ecclesiastical convention or assembly, so decided in the tone of its deliverances on the Five Arminian Articles. Nothing remains of the house where the assembly met; but as I walked the long circuitous, yet regular, streets, between high and antique domiciles, reminding one of High Street, Edinburgh, I thought of the sturdy Dutch and Belgian Divines who had perambulated these streets in 1618, and of the learned delegates from the Palatinate, from Switzerland, and from Britain, who may have been "quartered" in those lofty storeys, and taken counsel together at these windows:—our Daventrants, and Wards, and Halls, and Balcanqualls, with their Scultetus and Cruciger, and Altingius; and these again with Gomarus, and Walaeus, and Diodatus, from Groningen and Middleburg, and Geneva, good Theologians all. The town of Dort is also famous as the place where William of Orange was first accepted as head of the Confederate States, emancipated by his exertions from the Spanish yoke.

Delft:—A lesser town, has a melancholy interest as the place of Williams' assassination and interment. It was on our way from Rotterdam to the Hague, that we spent an hour in visiting its Churches:—happier now in seeing such large edifices no longer dedicated to the service of superstition. In one of these is the very imposing monument to William, raised over his remains—a marble structure including a figure of the Prince, in a reposing attitude, under a canopy with gorgeous surroundings, and all manner of emblems of sorrow and triumph. Some have criticised these as erring against good taste by their extravagance; but no critic, so far as I know, finds fault with one touching part of the structure. It is the dog which, in marble also, and full size, lies at the feet of the Prince,—being the faithful animal which, on an occasion of an earlier attempt at the assassination of William, saved its master's life by tearing at the bed-clothes and shouting in its manner till the Prince awoke, just in time to escape the murderers' weapons, whose designs, as they approached, the sagacious creature instinctively divined. Every where you are reminded of William and of the Hollanders' affection for the champion of their liberties. Their cities and Churches abound also with monuments to their distinguished literati, such as Erasmus and Grotius, and their Admirals Tromp, DeRuyter, &c., famous for their naval services and exploits.

At the Hague, I held an hour's pleasant converse with Dr. Cappadose, that distinguished Jewish convert, and long-recognized pillar of the Evangelic cause. He sighs for a purer Evangelism than is yet common in his country. Speaking of the National Dutch Church, he allowed there were some hundreds of its clergy faithful to the truth, though still forming a decided minority of its fourteen hundred. He mentioned the interesting fact—so like what was common in Scotland during the prevalence of "moderation," last century—that, wherever a warm Evangelical preacher fills any of the city pulpits, the people crowd around him. A fine testimony, this, to the pure gospel, as alone adapted to meet the demands of the sick soul; or, of what Dr. Chalmers would call the theology of conscience!

The Hague was the only city, after Delft, which we had opportunity to visit on our journey from Rotterdam to Amsterdam. We have most agreeable remembrances of the polite civilities we met with there. Rotterdam is a large and important city. Those familiar with Scottish Church History know, that a pastoral charge here has long been connected with the Scottish Establishment, and some eminent men have been its representatives in the general Assembly. It can claim the church historian, Petrie; but it glories especially in the learned and laughing Erasmus. I saw his bronze statue, book in hand, and found out, after no small search, the house, still shown in an obscure street, which boasts, by a tablet in front, of having given birth to the man who measured dialectic swords with Luther, but, nevertheless, aided the Reform by his powerful sarcasms, hurled at the mummeries of Rome; nor can the Biblical scholar forget his services in Scripture criticism.

I was obliged to be content with a sight in passing of the towers of Leyden, that renowned seat of study, and very Thermopylæ of the Netherlands, or its Londonderry, for extreme endurance, in holding out against the invader. Fain would I have halted there; but it was off our road, as we were hurried on, almost with lightning speed, to the great city which was to be the terminus of our tour. Under a lovely full moon, we reached it on a Saturday evening; next day was to be the first of the Convention. It is a great city, Amsterdam—a very London, it seemed, as we cabbled along that night, through its streets, and over its bridges, from the “Station” to our hotel. The innumerable stores, ample, and brilliantly lighted up, displayed all manner of merchandize, on a scale rivalling the Strand or Regent Street of our British metropolis.

The place chosen for the Convention was almost outside the city, near to the Rhenish line of railway, and close to the Zoölogical Gardens, and other pleasure grounds. The meeting of the Alliance was held in a large well-lighted building, on whose walls you saw emblazoned very appropriate devices and mottoes. It one place, “*Unum corpus sumus in Christo,*” met your eye. In another, the well-known triplet, “*In necessariis unitas, in dubiis libertas, in omnibus caritas.*” Here the name of John Calvin stood out in large relief; there the name of Martin Luther; yonder, that of Gustavus Adolph; with the armorial bearings or pictorial emblems of various cities and states distinguished in the history of Protestantism.

On a raised platform, occupying almost a fourth of the area, were chairs for members of the Convention—the pulpit, or tribune, being in front of that space. On the platform, sat ministers and professors of colleges from Germany, France, Belgium, Italy, Spain; from England, Scotland, and Ireland. There were Tholuck, Oosterzee, Fisch of Paris, McCosh and Guthrie; some, also, from the American States, and from British America. Even Turkey was represented, by a missionary who had resided there, and one who might be called a martyr from Spain was there, who had been a fellow-prisoner with Matamoros, till relieved from the grasp of the tyrant, very much, I believe, through the intervention of the Alliance.

The commencement of the session of ten days was on Sabbath evening, 18th August, by a sermon preached to an assembled multitude of say five thousand, in the Cathedral, or “*Nieuwe Kerk,*” situated in the centre of the city. The preacher was the Dutch professor and commentator, J. J. VanOosterzee, of Utrecht, whose voice, of great power, rung impressively through the large building. The psalmody, led by a fine choir, accompanied by an organ of immense size, was of the best; and the congregation joined cordially. The sermon was in Dutch, as were the songs also

On the Monday and Tuesday of the first week, many speakers ascended the desk in turn, and read papers in various languages, arranged with as much accommodation as possible to the nationalities represented in the audience. Two in French would be succeeded by one or two readers in German, in English, and so on. These papers consisted of reports on the state of religion in the countries whence the readers came. On the part of England, one, Canon Battersy, described the state of religion in the Episcopal Church. A very candid representation it appeared to be, taking a serious, but no despairing view, of the latest developments of sentiment in the Anglican Establishment. The Nonconformists of England were, with no less distinctness and candour, described by a venerable minister, Mr. Hinton, of London. He estimated the membership of the Nonconformist Churches at a million and a quarter, and, at the rate of £2 at an average from each member, he supposed these churches to expend, in support of religious ordinances, £2,500,000 annually; the expense of supporting their colleges, twenty-nine in number, he estimated at £47,000. Scotland, both for the Establishment and Dissent, was represented by Dr. W. Robertson, of Edinburgh, who bore very liberal testimony to the useful exertions of other churches, but claimed for the Scottish Establishment a measure of vigour and efficiency which some were not prepared for. He told the Alliance, that the funds now raised yearly for mission purposes by the Established Church of Scotland alone, far exceeded the aggregate sum raised for the like object by the entire Church previous to the disruption—the secession of 1843, he called it. Mons. Bersier, of Paris, Professor Tholuck, of Halle, Fromman, of Berlin, Dr. McCosh, from Belfast, and others, read papers on questions relating to the general influence of christianity, prevalent theories of morals, and the spirit of modern criticism. Other names from Britain and Ireland were on the list for subsequent days, as Dr. Cairns, Berwick, Dr. Steane, London, &c.

A very considerable audience of all ranks and of both sexes waited on with intense interest, though varying necessarily as the language used at the moment suited one or other portion of the assembly. The exercises were relieved occasionally by sacred songs discoursed by a choir in attendance. And the long forenoon was divided by a half hour being allowed for promenading in the adjacent grounds; necessary refreshments being at hand. Then, at four o'clock each day, the members were expected to meet at a table *d'hôte*, spread for them at a *jardin d'hiver*, at a short distance from the hall of business. This entertainment was handsomely provided by the christians of Amsterdam: the King of Holland, as I am informed, giving a liberal donation for the purpose. There four hundred sat each day, including a goodly proportion of the christian sisterhood, the wives and relations of members of the Alliance, as I judged from my own ticket being accompanied with one for Mrs. Willis. The sober but elegant repast was enlivened by a little extemporaneous speaking, in which some of us took a share, who had not been in the pre-arranged programme. My own part, in which I was supported by Dr. Wilkes, from Montreal, was, in a few sentences, to assure the Alliance of a cordial reception from the British American Churches, were it to see fit to hold a future meeting on Trans Atlantic ground. This idea had been mooted by a delegate from the United States, who suggested the further idea that perhaps the Great Eastern steamship, which had united the two continents by the telegraphic wires, might next serve to convey the members of the Alliance in a body to New York. The proposal, though put, it might seem, in pleasantry, was seriously submitted in name of the American churches: and we backed it, by the argument of the probable benefit

to religion in the new world. My only other service—and I felt it to be a responsible as well as honorable one—was in leading the devotions of that elite body of four hundred from all countries, as they rose up—to render thanks before dispersing from the convivial board. I offered the short prayer in English. Next day the blessing was asked and thanks given in other languages. I had to leave on that Tuesday owing to my arrangements for returning homeward. The last I spoke with was the venerable Theologian of Halle, whose autograph I bore away in my pocket book :—*Herzlich empfohlen, A. THOLUCK.

Altogether, I have most pleasing remembrances of Holland ; and my conviction of the benefits of the Evangelical Alliance has been deepened, had I no other evidence of the utility of its services than what I heard from the missionary from Turkey, and the Pastor from Spain, of the influence it had exerted in favour of the persecuted in various countries, or which it might yet have an opportunity of exerting. The statement as to Turkey, to the effect that the word of God and the cause of the Gospel were now freed from legal hindrances in the dominions of the Sultan, was coupled, I remember, with an appeal to christians for their continued prayerful interest and vigilance, on the ground that tolerant laws might still, on plausible pretexts, be evaded by local authorities tenacious of ancient prejudices : “Though the victory is won, we need your help to reap the fruits of the victory.” It should be the effect of such large intercommunications of christian brethren, representing all countries and churches, to bind together in closer sympathy the body of Christ, and to secure the practical exemplification of the apostolic rule that when one member suffers, all the members should suffer with it, or where one member is honored, all should rejoice with it.

M. W.

BOTH SIDES OF THE ORGAN QUESTION.

[We consider it our duty to keep controversial questions out of the Record. We do not, however, see that there can be harm in admitting the communications of a respected brother, who seeks to state the arguments on both sides.—EDITOR.]

MR. EDITOR,—I know that some of your readers would be pleased to have a brief statement of the arguments *for* and *against* the use of musical instruments in the public worship of God. I would not presume to write for the learned theologians and logicians who have solved and finally disposed of this question ; but I would write for the benefit of certain Elders and members of our church who are deeply interested in this subject, but who have not, as yet, had both sides of the matter presented to their minds.

The intention of this article may require me to state that the term *organ* simply signifies *instrument* ; and that an organ of music therefore means, in a general sense, any kind of musical instrument. Harps, flutes, violins, and cymbals are all organs : although the term is applied almost exclusively to that complicated wind instrument of many pipes, called somewhat contemptuously, in Scotland, “the kist o’ whistles.”

I purpose selecting only such views or arguments as appear to me to have any tendency to a right decision of the question. It would be tedious to notice all the views which one has met with in conversation and in print, on the subject. For example :—one person says, “I like the sound of the organ ; it is heavenly : I would vote for the organ.” Another

* That is, “with hearty commendations.”

says, "I dislike the organ: it is always associated in my mind with street organ-grinders and their queer accompaniments." Another says, "I hate the organ, because it reminds me of Popery and of Popish tendencies." Another says, "If King David should walk into church with his harp, what would you say to him?" And still another says, "If it be the will of God that we should have organs, of course we shall have them." While Professor E——— declares that, "The question is one of taste rather than conscience or scripture."

Now, the readers for whom I write are no doubt disposed to regard this question as one of *religious taste*: and one which involves the welfare of the Church and the honour of God. They would fain know what is the will of God: what taste they should cultivate: what musical likes or dislikes they should cherish: and what we ought to say to David or to any other person who should walk into one of our worshipping assemblies with harps, flute, sackbut or psaltery, for the purpose of using it in the service of praise.

But we need some rule to guide us in our judgment. What shall it be? Not our feelings—our preferences or prejudices—which are often bad counsellors in matters of religion; not the roll of great names arrayed on either side of this question; not any selfish considerations connected with ease, expense or trouble, in the event of our adopting or rejecting musical instruments. "The word of God which is contained in the Scriptures of the Old and New Testament, is the only rule to direct us how we may glorify and enjoy God." So says our Catechism; and our Confession of Faith adds that, "there are some circumstances concerning the worship of God, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed."

Taking, then, this only safe rule to guide us let us examine the question. And as the advocates of instrumental music lay claim to a very high antiquity for their practice—antiquity reaching not only to the days of David, but to the day when Miriam and the women of Israel praised God with psalm and timbrel at the passage of the Red Sea: and as these advocates of instrumental music demand the reason why the organs of music should be now silenced in public worship, it seems proper to begin with the

Reasons against Instrumental Music.

1. Instrumental music, in the worship of God, was an *essential* part of the typical, sacrificial service of the Jewish temple: which service has been all abolished by Christ. This kind of music was "essentially connected with the morning and evening sacrifice, and with the sacrifices to be offered upon great and solemn days. But as all the sacrifices of the Hebrews were completely abolished by the death of our blessed Redeemer, so instrumental music must be abolished with that service."

2. "There, was no need, in the New Testament, for a particular commandment abolishing instrumental music. Indeed, it is not the ordinary manner of the writers of the New Testament to inform us what Divine institutions were to be abolished, but only what observances were to take place under the gospel." The silence of the apostle Paul, on this subject, is easily accounted for. Neither Jewish Synagogues nor Christian churches had any musical instruments in those days. It was fully understood that such instruments belonged exclusively to the Temple at Jerusalem.

3. The worship required under the New Testament dispensation is worship "in spirit and in truth," in opposition to the typical and sacrificial worship of the old and abrogated Mosaic ritual. And, in so far as the service of praise is concerned, the New Testament sanctions by precepts

and Apostolic examples, not instrumental music, but only vocal,—the singing of psalms, hymns, and spiritual songs, making melody in our hearts to the Lord. The harps mentioned in the Book of Revelation are evidently to be understood merely as emblems of symbols, like the crowns, psalms, white robes, incense, candlesticks, stars, and other symbols of that Book, which it would be vain to interpret in a literal sense.

4. If we introduce instrumental music, we admit, in part, a *sacrificial service*; after which “there is no barrier, in principle, against the priestly system in all its fulness; we may, without hindrance, put the formal, for the spiritual, the symbolical for the real.” Instrumental music is not fitter to be adopted into the Public Worship of the Christian Church, than the incense, the candlesticks, and the other shadows of the Mosaic law.”

5. Instrumental music, even where no sacrificial idea attaches to it, has the effect of carnalizing the worship of God, by changing the spiritual service of praise into a sensuous, scientific performance, not always to the edification of the Church or the glory of God, but too often for the honour of the musicians, and the gratification of the musical taste of the hearers. Thus the service of God is profaned, and the house of prayer turned into a concert-room.

6. It destroys congregational singing, as may be proved by visiting almost any congregation in which the organ is used.

7. “It is worshipping God by machinery.” Whether the bellows be driven by hand-power or water-power; and whether the organ be of the common sort or of the grand swell order, it ever impresses us with the idea of its being a complicated piece of machinery, and of its being out of keeping with the simplicity and spirituality of Gospel worship.

8. Instrumental music is inferior to that of the human voice, when the vocal powers are cultivated as they ought to be. “The vocal music of the imperial choristers in St. Petersburg incomparably surpasses, in sweetness and effect, the sounds produced by the combined power of the most exquisite musical instruments.” “The tones of the human voice, while they are the most simple, are at the same time the most perfect, the most accurate, the most pathetic, and the most sublime, and the best qualified to convey the sentiments of the devout heart in solemn praise to God.” “What is styled Cathedral worship may, for a little time, please and surprise by its novelty; the effect, however, is very transitory, and sometimes produces ideas in the mind very different from devotion.” “When the praises of God are sung by every individual, even of a plain, unlettered country congregation, where both the heart and voice are engaged, the effect is much more noble, and much more salutary to the mind of a Christian audience, than all the lofty artificial strains of an organ, extracted by a hired organist, and accompanied by a confused noise of many voices, taught at great expense to chant over what their hearts neither feel nor their heads understand.”

9. “Instrumental music is neither enjoined, nor authorized, nor encouraged, by the word of God, to be used in the public worship of Christians.”

10. From the history of the Church it appears that the Fathers, the Schoolmen, and the greatest of the Reformers (of the sixteenth century) condemn it.

11. It is contrary to the uniform practice of the Presbyterian Churches of Britain and Ireland since the Reformation.

12. Its introduction would be “a highly inexpedient and dangerous innovation, having a manifest tendency to disturb the peace of the Church to offend many serious Christians and congregations, and to produce a schism in the body.” Even “the discussion of it is a perilous agitation”

Lastly, the arguments in favour of instrumental music are mere “plausi-

bilities," which have all been refuted and disposed of by eminent theologians in whose judgment we may have the utmost confidence.

Such is an outline of what seem to me to be the chief reasons and views advanced in opposition to the organ in public worship.

I shall state the reasons advanced in favor of the organ in my next.

A. MCK.

LETTER FROM A. MCGIBBON, ESQ., MONTREAL.

MONTREAL, 17th September, 1867.

TO THE EDITOR OF THE RECORD.

SIR,—In the *Record* for September you publish the resolutions of Knox Church Congregation, Montreal, on the Synod's order to discontinue the use of the organ in that Church. My name is there given as dissenting from the resolution which was carried by a majority of two.

As my reason for this step may be misunderstood, I ask you to allow me a little space for an explanation.

I dissented from the reasons given by the congregation, because I felt that if obedience were due to the Synod's orders, it should be given unconditionally, and I felt that a grudging obedience, accompanied by a protest with reasons, was more detrimental to the discipline of the Canada Presbyterian Church, than a refusal on legal grounds to obey and injunction, ordered in contravention of the laws which regulate all proceedings of Presbyteries and Synods. I will not here refer to the steps taken by the Committee appointed by Presbyteries, whose *citation* was altogether irregular as is acknowledged by all who have looked into the subject. I will confine myself to the reference, and on this the law is very explicit. In the Forms of Procedure, Chap. II, Sec. 2, under the head "References," it is stated that in references for judgment, "all the papers must be regularly transmitted, and the parties concerned are warned to appear before the Court, by intimation to them personally if present, or by timely notice sent to them, that they may be heard for their interest." Sec. 13, when other parties are interested in a case carried to a Superior Court, they are necessarily carried along with it, and intimation is made to them that they may appear for their interest. Sec. 14, states proceedings to be taken, one of which is to ascertain "that parties have all been cited and are present." The order in which parties are to be heard is given, the last being "any other parties having an interest."

Whether the action of the Synod be right or wrong in ordering the discontinuance of the organ in Knox Church is not now the question, nor is it material to ask whether the hearing of "all parties for their interests" would have made any difference in the judgment. The question is one of more importance. Can the tyranny of a majority set aside the safe-guards provided by the laws? If it can in one case it may in another. The congregation of Knox Church was not called to appear either before the Presbytery or Synod on the reference, but contrary to law, the majority declared that that congregation must submit, without any opportunity of having its case pleaded. To some this may seem a small thing, but to those who regard the matter in its proper light it is a most dangerous innovation, a large stride towards irresponsible tyranny.

I had intended to quote some instances of the practice of the Synod in previous cases, but they are so numerous that it is almost unnecessary.

I would merely refer to the steps taken with regard to the Brockville Church, in which a musical instrument had been retained for three years, in spite of the orders of Synod.

It will be found at pages 63 and 64 of the Digest of the Synod, and by looking at the latter page it will be seen that *the congregation* was heard through its commissioners before the Synod ventured to discuss the matter. The contravention of law by a bare majority of a Synod is fraught with incalculable danger, and when the law has been set aside by a small majority in a meeting at which not more than half the numbers were present, as was the case on the occasion referred to. I for one must raise my voice against it.

I am, Sir, very respectfully yours,

ALEX. MCGIBBON.

[We publish this letter from a desire not to appear to suppress the views of those who may feel themselves aggrieved. There must, however, be a limit to the expression of such views in the *Record*. We have the fullest belief in the good faith of the Synod, and its desire to be just and impartial in the case referred to. A reference to the Brockville case will show that the organ was retained not "*in spite of the orders of the Synod,*" but from a misapprehension of the desire of the Synod in the matter. When the desire of the Synod was again expressed, the congregation acquiesced.—EDITOR.]

To the Editor of the Record.

MY DEAR SIR,—In referring to the "Financial statement" for the past Synodical year, I was somewhat surprised that, instead of any contribution from Knox Church, Ottawa, to the Synod Fund, there was a blank. I knew that the error was not owing to any inaccuracy on the part of the Treasurer, in whose statement the amount was duly acknowledged, nor on the part of the able and painstaking Convener of the Committee on Statistics, but to a typographical blunder. The figures are right in the minutes of Synod. As my reason for troubling you with this note, I must plead my unwillingness to have my congregation appear neglectful of such a claim as the Synod Fund has upon all our churches,—a Fund to which each congregation should feel bound in common honesty to contribute, let the contribution be small or great.

Yours truly,

THOMAS WARDROPE.

Ottawa, October 18, 1867.

Notices of Publications.

Bible Jewels. By Rev. R. Newton, D. D., author of "Rills from the Fountain of Life." New York: R. Carter & Bros. Sold by D. McLellan, Hamilton.

Those who have read the previous works of Dr. Newton will not need to be told that this is a book worth reading. His power of illustration is very great, his language simple, and his whole method of treating a subject very interesting. The object of the present volume is to describe and illustrate, spiritually, the different jewels mentioned in the Word of God. The book will form a valuable addition to the family, the congregational, or Sabbath School Library.

Stamp on it John. A Façot of Stories for Little Folk.

There are two volumes of the "Fireside Library" of the same Publishers, R. Carter & Bros. They are very suitable for the young, and may be safely put into their hands. The stories are interesting, and their tone is healthy.

The Hymnal of the Presbyterian Church, (O. S.) Approved and recommended by the General Assembly.

Philadelphia: Presbyterian Board of Publication. Sold by Rev. A. Kennedy, London, and D. McLellan, Hamilton.

Some time ago we had an opportunity of noticing the Hymnal of the Presbyterian Church. The edition now before us has received the approval of the General Assembly, and has an addition of upwards of 200 Psalm Hymns not contained in the former edition. It has music for each Psalm or Hymn. The collection is a very good one. We may observe, however, that its preparation has been the work of years, and has called forth a very large amount of correspondence as any one acquainted with the American Presbyterian newspapers knows. Even now it fails to give universal satisfaction. We apprehend the same difficulty in giving universal satisfaction will be experienced by other churches who set themselves to prepare a Hymn Book for general use.

The Convict's Family. Clouds after the Rain.

These are two of the "Series for Youth" published by the Board of Publication of the Old School Presbyterian Church. They are well adapted for the young.

MONEYS RECEIVED UP TO 22ND OCTOBER.

SYNOD FUND.

St. Andrew's.....	\$4 50
Warrensville, &c.....	10 00
Kenyon	5 00
Fisherville.....	1 50
Oakville (less dis.).....	8 62
Avonton and Carlingford (less dis.).....	5 00
Galt, Melville Church.....	10 00
Woodville.....	17 90
Georgetown, &c.....	8 25
Percy.....	5 60
Tilsonburgh, &c.....	4 20
{ Port Dover	4 90
{ Simcoe.....	3 27
King.....	6 40
Lansdowne.....	3 50
Shakespeare, &c.....	6 00
Windsor.....	8 00
Bothwell and Florence.....	7 00
Chatham, Adelaide Street.....	8 00
Wroxeter.....	7 09
Meaford (additional).....	0 50
Caledonia and Allan Settlement.....	18 00
Bayfield.....	5 00
Mount Pleasant.....	2 00
Bristol (less dis.).....	11 58

KNOX COLLEGE.

Thank-offering—Elora.....\$10 00

FRENCH CANADIAN MISSION.

Westwood.....\$3 33

KANKAKEE MISSION.

Friend.....\$1 00
Ottawa, Knox's.....30 00

HOME MISSION.

Galt, Melville Church.....\$50 00

Avonbank and Fullarton.....	37 00
Williams.....	86 00
Proof Line (less dis.).....	1 94

FOREIGN MISSIONS.

Columbus Sabbath-School, for Saskatchewan.....	\$13 50
Friend, for Saskatchewan.....	1 00
Chatham, Adelaide Street.....	23 09

BRANCHVILLE DIST.

Rev. W. King, Buxton.....	\$4 00
Rev. H. Campbell, Manilla.....	5 00
Ottawa.....	25 00
Rev. A. Young, Montreal.....	20 00
Rev. J. W. Mitchell, Mitchell.....	10 00
Rev. James Black.....	10 00

WIDOWS' FUND.

{ Biddulph.....	\$3 00
{ Fish Creek.....	3 00
{ Vaughan.....	6 72
{ Albion.....	3 84
Searboro'.....	21 00
Indiana.....	5 00
Coldsprings.....	9 00
Mono Centre and M. W.....	4 00
Adelaide, E. and W.....	3 82
Gould Street, Toronto.....	60 00
Alma.....	5 00
Ratho.....	4 45
Fisherville.....	3 00
Brantford, Wellington Street... ..	6 34
{ Boston Church.....	10 00
{ Milton.....	4 05
Dumblane.....	2 50
Galt, Melville Church.....	12 00
Chinguacousy, 1st (less dis.)... ..	5 62
Chinguacousy, 2nd (less dis.)... ..	6 62

Pickering, Erskine Church	2 20	}	Manilla	3 58
Pickering, Erskine Church, for A. and I. Fund.	2 20		Cannington	1 71
Claremont	3 45	}	Vroomanton	1 75
Claremont, for A. and I. Fund.	3 45		Wroxeter	9 30
Beaverton (less dis.)	13 20		Westminster	5 81
Strathroy	3 75		Thamesford	5 76
Moore, Burns' Church	13 10		Brucefield	16 00
Moore, Bear Creek	5 00		Brampton, 1st.	11 00
Komoka	3 20		Derry West	3 00
Percy	5 60		Flos and Medonte	7 00
St. Mary's	18 00	}	Ashburn	6 00
Tilsonburgh, &c.	4 75		Lefroy	5 45
North Gower, &c.	6 50	}	Central Church	3 34
{ Storrington	2 78		Craigvale	1 61
{ Pittsburgh	2 82		Mount Pleasant	3 58
Hamilton, McNab Street	50 95		Zorra (less dis.)	22 66
{ West Gwillimbury, 1st	7 43		Bristol (less dis.)	11 58
{ Essa, 1st	6 00		St. Andrews	5 50
{ Port Dover	6 00	}	Drummondville	5 00
{ Simcoe	1 25		Thorold (less dis.)	3 05
King	8 80	With Rates from—Rev. W. Doak, Rev. D. Paterson, Rev. L. Cameron, Rev. G. Crow, Rev. W. Fraser, Rev. J. Burton, Rev. R. Monteath, Rev. D. Wardrope, Rev. M. Lowry, Rev. T. S. Chambers, Rev. T. Fenwick, Rev. Mr. Fayette.		
Warrenville, &c.	10 00	RED RIVER, FOR SCHOOL AND MANSW.		
{ Cartwright	5 00	Ottawa, per A. Mutchmar, Esq. \$75 00		
{ Ballyduff	1 50			
Paris, Dumfries Street	20 00			
{ Meaford	3 54			
{ Griersville	2 23			
{ Thornbury	1 92			

On 11th October, a parcel was received by express from Hamilton, with \$14.00 in silver. No advice has been received regarding the same. The sender is requested to send particulars.

RECEIPTS FOR THE RECORD, UP TO 22ND OCTOBER.

T. C., T. G., D. F., G. H., Longwood (formerly paid), \$2.00; R. K., Ashton; \$2.00; A. G., Stratford, \$2.00. A. McT., Dundas; A. D., Derwent; Rev. T. F., Metis, \$1.87; J. R., Dundas; N. L., Limehouse; Capt. T., Toronto; Mr. McK., Orangeville; J. A., Brucefield; Mrs. McD., Woodville; R. J., Woodbridge; T. H., Oakville (2 copies); Rev. J. M., Milton; Rev. W. L., Kars; Rev. W. R., Dereham; Mr. S., Erie; Rev. T. S. C., Sunbury; H. McP., Cartwright; Rev. J. B., Lyn; J. A., F. McB, Knox College; Rev. A. McL, Frelton; Rev. R. M., York Mills; T. S., St. Anns; J. D., W. L., A. L., Milton; Mr. N., Toronto; A. M., Kinsale; W. M., Brooklin; S. F., Aberfoyle; R. F., Rockwood; W. D., Jr., Dunbarton; J. G., Chatham; J. McF., K. N., Chatham; Rev. R. D., Speedie, \$6.06; Rev. J. D., Bayfield; J. F., Westwood; D. S. R., Wanstead; J. McD., Kertch; W. R., R. A., Wyoming; J. F., Lefroy.

CONTENTS.

Home Mission	1	Items of General Religious Intel.	8
French Canadian Missionary Society	1	HOME ECCLESIASTICAL INTELLIGENCE.	
MISSIONARY INTELLIGENCE.			
Free Church Missions in India	4	Opening of Session at Knox College	9
Missions of United Pres. Church	5	Opening of Montreal College	10
Missions of English Pres. Church	6	Calls, &c.	13
Missions of Irish Pres. Church	7	CORRESPONDENCE.	
Missionary Gleanings	7	Notes of Travel in Europe	22
GENERAL RELIGIOUS INTELLIGENCE.			
The American Board	8	Both Sides of the Organ Question	26
The Sabbath School Convention	8	Letter from A. McGibbon, Esq.	27
		NOTICES OF PUBLICATIONS	30