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THE
HOME AND FOREIGN RECORD

OF

THE CANADA PRESBYTERIAN CHURCH.

No. 3.

JANUARY, 1864.

VOL. III.

THE CLOSE OF THE YEAR—REDEEMING THE TIME.

What is time? It is the narrow isthmus between the two eternities—between an eternity past, and an eternity yet future. Compared with eternity, time is a mere point in duration. Nevertheless, brief as it is, on the right use of its eternal interests are dependent. According as it is squandered or redeemed, we shall be miserable or happy for ever.

Another year has been subtracted from the brief time allotted to us, and entering, as we now are, on a new year, it is surely right that we should try to redeem the future. Many reasons urge us to this. Time is the pivot on which our eternity turns. Nothing we can do, after time is ended, can affect our interests, as what we may do in time. Much of the time already allotted to us has already passed away, and very little may yet remain. Of that little a large proportion must be spent in sleep, or may be rendered unavailable by sickness or infirmity. It is to be remembered, also, that time once lost can never be recalled. If property has been lost, it may be recovered; but an hour mispent is absolutely irrecoverable. What would the dying sinner give if he could recall a single month, or even a single day? Millions of wealth, if he had it, would he give to recall a single week. But it is beyond the power of wealth to redeem a lost hour.

But, looking to the future, how is time to be redeemed to the best advantage? The answer has been a thousand times given. Yet, let us hope, that by giving it once again, some reader may be urged to duty. Let no time, then, be spent in known sin—not a single hour, not a single moment. A moment's indiscretion may cause a life-time of misery and shame. Let no time be spent in idleness. It is as sinful to waste time as any other talent committed to our trust. Let all the time, not necessary for rest, be employed in some good work—for God, ourselves, or others. Let system be observed in the apportionment of time. Immense advantages result from the systematic allocation of particular days or hours to particular departments of work. Let the fragments of time be carefully husbanded. Many are able so to turn these to advantage, as to accomplish within them as much as others accomplish during the whole of their lives. Along with all these directions, let it not be forgotten that God's grace can alone enable us to spend our time as it ought to be spent.

and that, therefore, it becomes us to pray, "So teach us to number our days, that we may apply our hearts unto wisdom."

On the subject of the improvement of time, a Christian poet of the present day, says with equal truth and beauty :

He liveth long who liveth well !
 All other life is short and vain.
 He liveth longest who can tell
 Of living most for heavenly gain.

He liveth long who liveth well !
 All else is being flung away ;
 He liveth longest who can tell
 Of true things truly done each day.

Waste not thy being ; back to Him
 Who freely gave it, freely give ;
 Else is that being but a dream :
 'Tis but to *be*, and not to *live*.

Be wise and use thy wisdom well ;
 Who wisely speaks, must *live* it too ;
 He is the wisest who can tell
 How first he lived, then spoke, the true.

Be what thou seemest ! live thy creed !
 Hold up to earth the torch divine :
 Be what thou prayest to be made ;
 Let the great Master's steps be thine.

Fill up each hour with what will last ;
 Buy up the moments as they go ;
 The life above, when this is past,
 Is the ripe fruit of life below.

Sow truth, if thou the true would'st reap ;
 Who sows the false shall reap the vain ;
 Erect and sound thy conscience keep ;
 From hollow words and deeds refrain.

Sow love, and taste its fruitage pure ;
 Sow peace, and reap its harvest bright ;
 Sow sunbeams on the rock and moor,
 And find a harvest-home of light.

COLLECTION FOR FOREIGN MISSIONS—THIRD SABBATH IN JANUARY.

It is but a day of small things as yet with our Foreign Mission Work. Whereunto we have already attained, however, we *must not* despise.

The greatest Religious Society in Fatherland sprang from the tears of a Welsh girl. The most extensive and honoured missionary organization on this continent found its germ in the breast of a boy, who chanced to hear his mother say, that she had devoted him to God as a missionary. If, as a Church, "we

set our face to seek unto the Lord"—"though our beginning be small, our latter end shall greatly increase."

Our annual collections have thus far shown a gratifying progress. That of last year was in advance of the preceding by nearly one-third—notwithstanding the financial pressure which was keenly felt in certain portions of the Province. Still, seven cents a year from each of our members, for such a glorious enterprise, seems a trifle indeed—a trifle of which we shall yet be ashamed, when we come to a more personal and practical realization of the munificent generosity of Him who, though He was rich, for our sakes became poor. Facing that Cross on which were expended, not corruptible things such as silver and gold, but the precious blood, each drop of which was worth more than thousands of worlds, our costliest gifts appear paltry.

The day is approaching when this "great liberality" will be so fully appreciated that the mites now biggled about with such hesitating parsimony, and doled out with such a niggard heart, shall give place to millions flowing into the Lord's treasury with so copious a gush, that it will be necessary, as of old, to shut down the flood-gates.

The Annual Report submitted to Synod, portions of which have been published, together with the communications which appear from time to time in the pages of the *Record*, render it unnecessary to furnish details here concerning the progress of our beloved missionaries.

At New Westminster, in addition to the comfortable and commodious manse erected soon after Mr. Jamieson's arrival, a substantial new church, capable of containing between three or four hundred, occupies the commanding site purchased at a greatly reduced rate a year ago. The people have contributed very liberally. The Synod's grant has supplied a stimulus rather than a check. We feel persuaded that they will do their utmost to aid us in the work. Our missionary, with his excellent partner and family, enjoy much better health than they did in Canada, and feel encouraged in the work.

The generous and spontaneous offer made by the Colonial Committee of the Free Church of Scotland, of one hundred pounds sterling a year for three years, induced the Synod's Committee to assume the responsibility of sending another Missionary to British Columbia.

It was regarded by the Committee as a token for good, that they had at the time in their hands the offer of a volunteer, in all respects qualified, who, with a whole-souled consecration (which of itself is a primary pre-requisite) was ready to go forth wherever they might choose to send him. With the consent of the Committee, Mr. Duff has carried out an intention, previously formed, of visiting the old country. He will return (D.V.) early in Spring, and will be sent forth without delay to his distant field of labour. The heart of Mr. Jamieson is cheered by the prospect of such a "true yoke-fellow" to labour with him in the gospel.

After a very tedious journey, Mr. Nisbet reached Red River in September, and with characteristic vigour resumed his work. Though he did not accomplish all that he contemplated by his visit, still it proved by no means barren of results. Though the Synod did not feel warranted in at once initiating a mission to the American Indians, his earnest advocacy has secured for the object a

seat in the heart and mind of many of our congregations, and pledged the Synod to present "this object before the people, as one having peculiar claims on their sympathies and benevolence." It lies with our people, by the practical response which they make to this appeal, to say whether or not, as a Church, we are forthwith to discharge this old debt to the poor Indian.

Four thousand miles away, beyond the great Mackenzie River (which is 2,500 miles long, and navigable 1,200 miles from its mouth) there stretches an area of two million square miles, with the pure light of the gospel glimmering in only two spots, 1,500 miles apart. Scattered over this vast territory are thousands of Indians, for whose souls no one stately cares, and who are ready to receive with meekness the engrafted word. This field, which is white already to harvest, and from which a melting Macedonian cry has been wafted to our ears, we cannot enter, unless our missionary contributions *be doubled*.

Our present liabilities for the year will be about as follows:—

Salaries of present missionaries.....	\$2,400 00
Proportion of salary of new missionary, with outfit and travelling expenses.....	1,200 00
New Church at New Westminster.....	300 00
Red River and Saskatchewan.....	400 00
Proportion of general and incidental expenses, etc.....	150 00
	<hr/>
	\$4,450 00

In view of these things it is plain that a large increase to our funds is imperatively required. It is earnestly hoped that the collection to be taken up on Sabbath, the seventeenth of January, in our congregations and mission stations, may be a more than ordinarily liberal one. "*Every one according as he purposeth in his heart*, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver."

"Let EVERY ONE lay by him in store." On this common platform should meet the small and the great. A few, comparatively, have hitherto monopolized the privilege. On such, in almost every congregation, the pecuniary responsibility mainly rests. This is not fair. "*I mean not that other men be eased and ye burdened, but that there may be EQUALITY.*" Not even should *the poor* be deprived of this luxury. The alms of such will come up as a memorial before Him, who eked out the barrel and cruse of the woman of Sarepta, and noticed approvingly the Jerusalem widow's farthing. Few Christians are poorer than were the Macedonians, among whom, first of Europeans, the Cross was planted. We read of their "great trial and affliction, and deep poverty." But they did not feel themselves relieved from the obligation on that account, nor were their contributions declined by Paul because they could not afford them. He holds them up to universal admiration. He extols the "riches of their liberality." "For, to their power I bear record, yea, and *beyond their power*, they were willing of themselves, praying us, *with much entreaty*, that we would receive the gift."

Nor should *children* be exempted. Their donations may be only drops, but of such the ocean is made up, and if flowing freely from them in the dew of their youth, they will glisten, in the Saviour's eye, like drops of dew from the womb of the morning.

If, as a Church, we devise liberal things for the service of the Lord, by liberal things we shall stand. If you render not according to the benefit done to you, God will send leanness unto your souls.

Is it thus with you now? "My leanness—my leanness." Is this your anxious plaint? With the sky as a molten looking-glass, do you feel in a dry and thirsty land, where no water is? May not this declining state be, in some measure, traceable to your not giving as God hath prospered you, and doing good as you have opportunity. "The liberal soul shall be made fat, and he that watereth shall be watered also himself." Other graces are lovely. With these beauties of holiness, adorn the doctrine of your God and Saviour, but "*see that ye abound in this grace also.*" Then may you experience not merely drops from Heaven, but showers of blessing. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it."

ROBERT F. BURNS.

St. Catharines, Dec. 10. 1863.

Converner.

ROMISH AGGRESSION AND THE NECESSITY OF RESISTING IT.

We subjoin the substance of an able address by the Rev. Dr. Begg, of Edingburgh, on the occasion of opening the "Protestant Institute of Scotland," on the 12th November last. Our readers need not be informed that in our own land, Popery has been making at least as vigorous efforts for its extension, and that it is quite as necessary here as in Britain, to arouse Protestants to a sense of the threatened danger, and to check its growing influence.

"It is many years since it became apparent to the more discerning that Romanism had marked out Great Britain, the head quarters of Protestantism, as her special prey, and had resolved to exhaust all her vast resources in the attempt to reconquer it, as a means of regaining the supremacy of the world. So long ago as 1838, Sir Robert Peel, who was a sufficiently cool observer, and had good opportunities said,—"*Independently of thus rousing the English members, and England generally, to the importance of the Church extension question, he thought it was of the highest moment that the English and Scotch Establishments should unite in these days on the common ground of the Protestant faith in resisting the encroachments of the Church or Rome. It is impossible, I think, (he said with great earnestness of tone and manner) to look at the progress Popery is now making, and the efforts it is putting forth, without anxiety and alarm. The establishment of the order of the Jesuits in most of the countries of Europe, the movements in Prussia and Belgium, the increase of Popish chapels and seminaries in our country, show us too clearly what we have to dread; and I am persuaded (he continued) that we shall ere long see a struggle arise, in which we shall have again to determine the question whether Popery or Protestantism is to have the ascendancy.*"

THE PAPAL AGGRESSION.

At a considerable interval there followed what was called the Papal aggression, whereby England was taken formal possession of, and parcelled out into dioceses in name of the Pope. That event stirred Great Britain to its utmost depths. Scotland was specially roused on the occasion. No fewer than 491

petitions on the subject were presented to Parliament, having 291,654 signatures. Many were weak enough to imagine that such a demonstration would check the progress of Rome; but they little knew the kind of enemy with which they had to deal. Rome had fully calculated on all the temporary uproar and difficulty which she must encounter, but was as confident that, if nothing else was done, the uproar would soon subside, and she be left in peace to prosecute undisturbed her struggle against our religion and liberties. To a large extent, unfortunately, her anticipations have been realized.

THE REAL AGGRESSION STILL GOING ON.

The real aggression is now steadily advancing. The kingdom has, to a large extent, gone to sleep; and Rome has been gaining steady influence amongst our nobility and gentry in the Church of England, amongst our statesmen and in the country at large—nay, even over a portion of the public press. Her priests, trained at the public expense, are now being appointed and paid in many of our public institutions. Her chapels and monastic establishments are multiplying everywhere around us; she receives upwards of £300,000 a-year from the public purse; she is strong in all our colonies; and freedom of speech in regard to Rome is almost put down even in the Parliament itself; whilst our political parties are outbidding each other in support of Popery. It requires no prophet to tell that, if this state of things goes on unchecked, it must ultimately lead to the subversion of our religion and liberties. This may seem strong language, but it is the language of truth and soberness; and I ask if it was not in this very way that Popery acquired such triumphs as it did? It did not descend upon any of the countries of Europe in the form of a sudden and dark eclipse, but by a gradual progress of augmentation. Buildings increased, lands were acquired, agents were multiplied, until the whole machinery of a government was paralyzed and made subordinate to a system still paramount in many Continental nations; and concerning which our great Adam Smith says, that it is “the most formidable conspiracy that ever was formed against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind.” From the grasp of that system the Reformation, by the singular kindness of God, set us free; but a judicial blindness seems again to have seized upon our rulers, and upon a great mass of our people.

THE ROMANISTS BOLDLY AVOW THEIR PLANS AND OBJECTS.

The result is, that the emissaries of Rome are becoming again so bold and defiant, that they do not think it necessary even to cloak their schemes. They are perfectly frank in stating their objects and plans. At a late influential meeting of Romanists in Belgium, Dr. Wiseman frankly explained the process by which all classes of politicians in Britain are now made subservient to the progress of Rome. Here are his words:—“Observe, firstly, that we have not chosen the government under which we live, but we have considered it to be our duty to draw from it every aid possible. We have used the means which Providence placed at our disposal to ameliorate our condition. We have recognized two powers in the State—the Crown and the nation. We do not acknowledge any third power between these and us. Being thus placed, the principal object of our efforts has been to secure the necessary support in Parliament. But we are only a small group,—a family, so to speak. And how were we to procure a majority in Parliament? All England only sends one Member to the House of Commons. Yet we did not despair. Catholics observed that they found that, by combining their strength, and then bringing it to bear in favour of one side or the other, they could cause that side to succeed which appeared the more disposed to do them justice. Thus have we taught the two parties in the State to count the power of Catholics as something.

THE POPISH PRISON BILL. PASSED BY PARLIAMENT

There is a wisdom in this which one cannot fail to admire, and we may give an illustration of the operation of this Romish screw upon our infatuated states-

men. During last session of Parliament a bill was passed authorizing the appointment and payment, at the public expense, of Popish priests in the jails of Britain. It would appear that when this bill was passed, the Government pledged themselves to follow it up with a compulsory act if necessary,—in other words, an act, not only to allow, but to compel every prison district of Great Britain containing Romish criminals to support a priest at the public expense. Here, then, we have the Reformation principle overthrown, and in immediate prospect the first framework of another Romish Church Establishment set up in Britain. The *Weekly Register*, the organ of Cardinal Wiseman, in a leading article on the defects which the attempts to appoint Romish chaplains under the recent act have met with at several of the magistrates' courts in England, and having reference to the permissive character of the measure, says,—"We do not ourselves expect that the measure will be brought into practical operation in a dozen places in England, or in one place in Scotland. Ministers are, however, pledged to amend the act, if experience should prove that it is a failure; and before Easter we shall be in a position to demand of them the fulfilment of their promise." Thus the great work of subverting the Reformation is going on step by step: and, meantime, the country seems drugged into stupor, and the great mass of our pulpits and platforms are dumb.

THE MEANS OF DEFENCE AND RESISTANCE.

Now, it was for the purpose of meeting this anticipated state of things that, about the time of the Papal aggression, the Scottish Reformation Society was formed, and the Protestant Institute of Scotland was projected. Romanism has two sides, and makes her aggressions in two ways—the one mainly political and social, the other religious. To meet mainly its one aspect, the Scottish Reformation Society was originated; and it has vigilantly watched over the proceedings of Rome in Parliament, and in the country, and endeavoured, with some success, by means of lectures, publications, petitions to the Legislature, and otherwise, to awaken to action all to whom the dearly-bought privileges of the Reformation were precious, and to defeat the machinations of the enemy. It was to meet the other aspect of Rome that the Protestant Institute of Scotland was projected,—viz, to instruct our youth in the religious principles of Popery, as opposed to Protestantism. The object of it, as I have said, is to enlighten all classes of the community, and especially all students, and future ministers, and teachers, in regard to the tone, nature, and bearings of the Romish controversy, and this without regard to sect or denomination. The Romish controversy was anterior to the divisions of Protestants, and Rome claims nothing short of the entire destruction of all the divisions of the Protestant ranks. We propose to accomplish our object by means of lectures, training-classes, and a well-selected library. We already extend our operations to Glasgow with much success; and we propose to extend them as soon as possible to other leading towns of Scotland. Moreover, it is hoped that this will be a centre from whence well-trained missionaries will go forth to Romish districts, proclaiming the unsearchable riches of Christ, and instructing all classes in the Word of God.

ORDINARY MEANS INSUFFICIENT, SPECIAL MEASURES NECESSARY.

But some may be ready to say, admitting all this to be true, is not the ordinary machinery of the Church sufficient to meet this emergency! Now, we do not in the least undervalue the machinery of the Church,—we need it all and more; but experience has proved that, in the times in which we live, it is not sufficient. The ordinary army may be sufficient in ordinary times; but when an invasion comes, all men must hasten to the rescue, and be trained to the use of arms. The ordinary staff of sailors in a ship may be sufficient during quiet and plain sailing; but when a leak is sprung all must, if necessary, get to the pumps, and when the ship is boarded by pirates, all must combine in repelling the attack. Such are our national circumstances at present. The idea, however, which we have on this subject will depend very much on our sense of danger,

and that again will depend on the amount of our intelligence on this subject. To those who know and believe that Rome is carrying on a regular invasion of this country as head-quarters of the Protestantism of the world, with the view of subverting our religion and liberties, and that all that was so dearly won at the Reformation is at stake, the most multiplied and energetic measures of resistance will not seem extravagant; to those who are blind, on the other hand, to the spiritual dreamer or traitor, any measures of defence at all will seem quite unnecessary. It is cheering, however, to discover that the Protestant Church is arousing herself at length to some just sense of the emergency. The many kind and earnest letters which I have lately received, in striking contrast to those I received some years ago, are a proof of this. Still, very much remains to be done to regain our lost ground.

WERE PRELATIC BISHOPS THE HIGHEST PERMANENT OFFICERS IN THE EARLY CHURCH?

A very strong presumptive proof that elders, and not prelati**c** bishops, were the highest permanent officers, by Divine appointment, in the Church, may be derived from the facts that ecclesiastical power was vested in the elders, and that no higher permanent officer than the elder is anywhere in Scripture indicated or recognised. That ecclesiastical power or authority was vested in the elders appears from Paul's alluding, in 1st Timothy, v. 19, to "the ELDERS that rule well," and also from the fact that they who sat and voted in the Council at Jerusalem are stated again and again, in Acts, xv., to have been "the apostles and ELDERS."

In support of, or in opposition to, the position that no higher permanent officer than the elder is anywhere in Scripture indicated or recognised, those passages of Scripture only admit of being adduced which indicate the particular class of officer referred to in them. Passages which speak of "them that have the rule over you," and similar texts, are too indeterminate to be used on either side in this argument. We shall therefore consider in succession only those passages which are so explicit with regard to the ecclesiastical officer intended in them, as to entitle them to be cited with a view to determine who are the highest permanent ecclesiastical officers instituted by Divine appointment. It will not be difficult to prove that they are the elders.

Thus, ecclesiastical officers to whom, during the dearth in the reign of Claudius Caesar, the disciples sent their contributions in behalf of the brethren who dwelt in Judea, were "THE ELDERS" (Acts, xi. 30). The officers whom Paul and Barnabas ordained over the Churches which they had planted at Lystra, Iconium, and Antioch, are termed "ELDERS." "And when they had ordained them ELDERS in every Church" (Acts, xiv. 23). At the time of the Council of Jerusalem the chief ecclesiastical officers next in rank to the apostles in that city were "ELDERS." "They determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles and ELDERS about this question" (Acts, xv. 2). The persons next in rank to the apostles who sat and voted in that Council are again and again termed "elders." "And the apostles and ELDERS came together to consider of this matter" (Acts, xv. 6). "Then pleased it the apostles and ELDERS" (xv. 22)—"And as they went through the city, they delivered them the decrees for to keep, that were ordained of the apostles and ELDERS" (xvi. 4).

This last passage places the elders in the very next, if not in the very same, rank with the apostles, so far as the settled government of the Church is concerned; for it states that "the decrees" "were ordained of the apostles and ELDERS". Indeed, the apostles seem to have acted in this Council only in their capacity of elders, having exercised as members of it only the authority belonging to the office of elder. It is very remarkable that, in the enumeration of those who sat in it, there is no mention of bishops under that denomination. The members of it are invariably termed "the apostles and elders," and never

“the apostles and bishops,” or “the apostles, bishops, and elders.” This is easily accounted for by supposing that all those elders were bishops. Were bishops a distinct class from elders, the former would, if superior to the latter, have been specified, rather than they. If bishops were a different order of clergy from presbyters, then it is most evident that there were no bishops at that Council. But if no bishops were members of it, then the elders who sat in it must have been the ecclesiastical superiors of bishops.

The highest permanent officers in the Church next mentioned are those of the Church at Ephesus. Paul summoned them to meet him at Miletus. Who were they? The answer is contained in Acts, xx. 17,—“And from Miletus he sent to Ephesus, and called the **ELDERS** of the Church.” Philippians, i. 1 is the next passage which particularizes the permanent officers of the Church. It styles them “bishops and deacons.” Bishops were thus the highest officers recognised by the apostles as set over the Church at Philippi. But those bishops, it has been previously proved, were **ELDERS**. The highest permanent officers of the Church are next mentioned in the first epistle to Timothy, first under the title of bishop,—“A bishop must be blameless” (iii. 2); and, secondly, under that of elder,—“Let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine” (v. 17). In the latter of these passages he represents the elders as performing the duties of bishops, and so identifies the elder with the bishop. Elders are distinguished in it into ruling and teaching elders; and the latter are represented as more honourable than the former. The prelate, therefore, whose main business is to govern the Church, and who rarely preaches, is inferior to an ordinary preacher of the Word. It was already shown that the bishops whom Paul has primarily in view in the first of them were the elders of Ephesus. The apostle also, in the same epistle, recognises a Presbytery, which must have consisted of presbyters; and speaks of it as having conferred ordination on Timothy,—“Neglect not the gift that is in thee which was given thee by prophecy, with the laying on of the hands of **THE PRESBYTERY**” (iv. 14). The highest permanent ecclesiastical officers next mentioned are those of the Church in Crete. They also are styled elders. Paul states that he left Titus there, besides other objects, to “ordain **ELDERS** in every city,” (Titus, i. v). The instance in which the highest permanent ecclesiastical officers are next mentioned by an appellation expressive of their office is in James v. 14,—“Is any sick among you? Let him call for the **ELDERS** of the Church.” He mentions no higher officers over the Church than the elders. Peter next, in his first epistle, indicates what is the highest class of permanent officers in the Church. In that epistle to the Churches of Pontus, Galatia, Cappadocia, Asia and Bithynia, he recognises no higher officer over them than the elder. “**THE ELDERS** who are among you I exhort, who am also an **ELDER**. . . . Feed the flock of God, taking the oversight thereof” (v. 1, 2). He even here asserts for himself only the same ecclesiastical rank with them. The last instances in which the highest permanent office in the Church is explicitly indicated are those in which the apostle John also styles himself an elder. “**THE ELDER** unto the elect lady” (2d John, 1). “**THE ELDER** unto the well beloved Gaius,” (3d John, 1).

We have thus briefly reviewed in order all the passages in the New Testament in which the highest permanent officers in the Church are expressed by an appellation which indicates explicitly who they were. We have ascertained that in every one of them the elder is intended. What is the legitimate inference from this induction of particulars? Manifestly that the apostles authorized and recognized no higher permanent officers in the Church than presbyters or elders, as the ordinary ministers of the Word, and that they did not institute, authorize, or recognise, prelate or diocesan bishops. Prelacy is obviously subversive of the Divine institution by which ecclesiastical authority is in the presbyters of the Church. It is therefore not only unscriptural, but anti-scriptural.—From “*Prelacy tried by the Word*” in *Edinburgh Witness*.

Missionary Intelligence.

OUR HOME MISSION WORK.

The Committee appointed by the Synod to receive from Presbyteries "Special Reports of their Home Mission proceedings for the past year," and to prepare a "full statement and present to the Church, through the *Record*, on as early a day as possible," have to report :

That only nine Presbyteries have forwarded reports ; those not reporting are Ottawa, Brockville, Paris, Kingston, and Toronto.

As no form according to which the information to be returned was given to Presbyteries, the reports furnished do not always refer to the same particulars, and are, in many cases, defective ; for example, in regard to the number of families in stations, and the number of families in connection with them, the amount of services supplied to the stations, and the nature of the accommodation for public worship in the respective stations receiving regular supply.

The term *stations* in the reports generally denote the places which are supplied by *one* missionary on the *same day*, each *station*, so called, embracing, however, two or more localities.

The Presbytery of Huron reports 13 stations, including some congregations

“	“	Stratford,	“	6	“	[ready for settlement.]
“	“	Guelph,	“	8	“	
“	“	Hamilton,	“	4	“	
“	“	Ontario,	“	5	“	
“	“	London,	“	17	“	
“	“	Grey,	“	8	“	
“	“	Cobourg,	“	3	“	and five points in new own-

ships at which supply should be given.

Of these 43 stations, 10 are vacant congregations, that is to say, have had previously a settled minister.

Hamilton reports the average attendance at its mission stations at from 700 to 900.

London reports that such vacant congregations and stations have received supply amounting to an average of 30 Sabbaths, and that 60 services were supplied by the members of Presbytery in the mission stations during the year.

Huron reports members in its various congregations and stations to the number of 633, and adherents 3,550 ; London, about 1,024, adherents 2,000.

Ontario reports, as opened in the mission field, places of worship 4 ; Cobourg, 1 ; Guelph, 2.

Huron reports having employed 14 missionaries for a longer or shorter period, and Stratford 5.

In regard to funds raised in connection with the Home Mission operations, the reports exhibit the following sums :

The Presbytery of Huron raised.....	\$	912 46
“ “ Stratford.....		325 31
“ “ Guelph.....		430 00
“ “ Hamilton.....		347 00
“ “ Ontario.....		873 59
“ “ London.....		3610 10
“ “ Cobourg (over).....		135 00
“ “ Montreal.....		700 00

what the "Montreal City Mission Board," (in connection with the three city congregations) raised, amounting to \$2,000.

Huron reports that their missionaries visited 400 families, besides the sick ; and that Presbytery and Ontario visited by deputation all their mission stations.

* Exclusive of various contributions referred to but not stated.

Guelph reports having a large German population within their bounds.

In the Presbyteries reporting we find 43 stations, 7 places of worship opened, and raised for missionary labour \$6,333 46; and a return by two Presbyteries of 1,656 members, and 5,550 adherents.

The Committee would call attention to the fact, that Presbyteries seem to make up their returns at different periods of the year.

The reports indicate that the Church stands much in need of a large supply of *suitable labourers*, for whom immediate employment and settlement might be obtained. The Presbytery of London alone reports *eleven* congregations which may be regarded as self-supporting, though few of these have borne their entire expenses during the past year; and some have come short by more than one-half. This is accounted for—by there having been arrears due to a former minister, or their being engaged in church building, or being supplied with unsuitable labourers. Indeed, on this last named circumstance, in the words of their report, “the question of self-supporting or non-self-supporting may, in most of the instances, be said to turn.” Nearly all the vacancies and stations, with efficient labourers, would raise the entire expense of service. In other circumstances, there are few of them that will not fall short of the amount required.

Farther, there appears from the reports to be a special lack of Gaelic-speaking labourers; and the Presbytery of Huron calls attention to the fact, that the Gaelic language is necessary in the greater part of its mission field, and that as so few of our missionaries can speak it, large portions of their fields had to be left comparatively neglected.

The committee respectfully recommend, that where vacant congregations are classed with mission stations in the reports of the mission field, they should be separated, that it may be seen how much of the field is taken up from year to year.

The Committee regret, that owing to the very late period at which the greater part of the returns have been received they have been unable to devote that time and attention to the matter, which they were prepared to do, at the time ordered by the Synod, though the delay on the part of Presbyteries, may in some cases, have been unavoidable. But they regret still more the fact, that since five Presbyteries have made no returns, the Committee are able to give only a very *partial* view of the Church's Home Mission Work.

R. H. THORNTON, *Convener*.

Since the above report was drawn up, statements have been received from the following Presbyteries, viz., Toronto, Ottawa, Kingston, Paris, and Brockville. We subjoin abstracts of these so as to give, as nearly as possible, a complete view of the missionary operations throughout the various Presbyteries:—

TORONTO.—In this Presbytery about twelve vacant congregations and mission stations have been receiving supply. The following may be mentioned as mission stations proper, viz., Georgetown and Limehouse, Malton and Weston; York Town Line; Cedar Grove; Caledon East and Mono Mills; Tecumseth, 1st and 2nd Congregations; Mara and Muskoka; Nottawasaga and Osprey. These last are now under the pastoral charge of the Rev. J. Greenfield. These stations have all received supply, most of them have had full supply, and may be regarded as, on the whole, in a prosperous condition. At Malton, through the zealous efforts of a few friends, a commodious Church has been erected. It may be stated that the services of Dr. Burns at Georgetown, and of Principal Willis at Weston, have tended much to the continued prosperity of the stations. The newly opened region, of which the township of Muskoka is the centre, has been partially supplied during the past year. This is an important and destitute locality, and to do any good the Presbytery would require to give the services of an active missionary, and, for a time, mainly to bear the expense.

Besides the mission stations, the following vacant congregations have been

receiving supply, viz., Streetsville; Brampton, 2nd; Mono; Oro, west; Toronto West Church. It is to be desired that all these congregations were soon supplied with pastors.

As to funds, the congregations in the bounds of the Presbytery raised for the Synod's Home Mission Fund \$565. This does not include the amount which vacant congregations paid for their supply. The Presbytery received from the Central Fund \$450 for carrying on the work in their bounds.

In conclusion, it may be stated that the Presbytery are taking steps to begin missionary operations in Mulmur, and the regions around, where the prospects are encouraging.

OTTAWA.—From the report of the Presbytery of Ottawa it appears that there are four mission stations, besides four vacant congregations—these latter being Pembroke, Renfrew, Cumberland, Fitzroy Harbour, and Tarbolton, connected with which is Pakenham.

The mission stations are: 1. Thurso and Gore of Lochaber. This was formerly part of the charge of Mr. McEwen, late of Cumberland. The missionaries who have been sent to this field report favourably of the attendance, and it is believed that a spirit of true devotedness and liberality would enable the people to support a stated ministry. 2. Russell and E. Gloucester. The former was until lately under the charge of Rev. James Whyte of Osgoode. There is a neat church at Russell, and a respectable congregation. The cause, however, is not in a very lively state, owing to the want of continuous supply. East Gloucester has been formed and nurtured by Mr. Wardrope. Most of the people were indeed connected with Mr. Wardrope's congregation. Many of them are pious, earnest-minded people. 3. Aylwin. This station was taken up about a year ago. The missionaries report favourably of the attendance, and of the willingness of the people to contribute for the maintenance of ordinances. A Church has been lately formed, under the superintendence of the Rev. Joseph White. 4. Templeton. This is a new station, lately organized, about which it would be premature to say much. The amount raised by means of missionary meetings, collections, &c., has been about \$400. The stations have in scarcely any case met their liabilities. In two cases the Presbytery has supplemented the stipends of Ministers to the amount of \$100 each. One of these is, however, now vacant.

KINGSTON.—In this Presbytery there are five different mission fields. 1. Lansdowne, with two stations. It was organized in 1860, and has now 55 communicants. The cause has been somewhat retarded by the failure of crops, but the prospects are now brighter, and there is hope that soon the congregation will be able to sustain a pastor. 2. Ballynahinch and Harrowsmith, in the townships of Kingston and Portland. At the former station there is a church finished and paid for. There are about 30 communicants. These stations are desirous of obtaining a minister, and there is a fair prospect that this end will soon be attained. 3. A new station was opened last summer to the north of Portland, and within the township of Hinchinbrook. In this region there are a great many Presbyterian families, who are still struggling with the difficulties of new settlers. This is a station really deserving of assistance, and the prospects of ultimate success are encouraging. 4. Ernestown and Fredericksburgh, on the shores of the Bay of Quinte. Here there are a number of scattered Presbyterian families, the remains of what was once a large congregation, under the charge of the Rev. R. McDowall, one of the first Presbyterian ministers in Upper Canada. The old church in which he preached, and beside which his remains lie, is still occupied. At Bath, the second station in the same field, is a neat little wooden church. This formed part of the charge of the Rev. John Scott, whose labours are now chiefly confined to Napanee and neighbourhood. 5. The fifth mission field is in North Hastings. Here there are many Presbyterian families and several preaching stations, which, it is thought, may grow into two or three pastoral charges. In this field much has been done to

advance the interests of the Church, and of the settlers of the Rev. R. Wishart, of Madoc. In this field lies the Hastings Road, lately opened by Government, in which free grants of land are made to actual settlers, of which several Presbyterian families have availed themselves. For lack of means the Presbytery has been unable to do much for the cultivation of this field.

There are other fields which are fit to be cultivated by the Presbytery, had they the means necessary to carry on the work.

PARIS.—In the Presbytery of Paris there is scarcely any mission field. A minister has been lately settled at Tilsonburgh and Culloden. There are now vacant, within the bounds of the Presbytery, Innerkip and Ratho; Brantford, the congregation formerly under the charge of the Rev. Joseph Young; and Beachville. The Presbytery has supplied these vacancies, and given necessary assistance in the case of some of them. Although, in a measure, without a Home mission field of their own, the Presbytery of Paris has contributed largely to the general Home Mission Fund of the Synod.

PRESBYTERY OF BROCKVILLE.—The following are the leading sections of the mission field within this Presbytery:—

1. Finch.—In this township there is a considerable number of members and adherents, who have erected a neat wooden church, unfinished in the interior. They have been placed, for some time, under the supervision of Mr. Matheson, who gives them as frequent supply as possible. This is a field of which a good deal could be made, if it had constant missionary supply, but it would require assistance from without. A missionary, who could speak the Gaelic, would be preferred by them.

2. Winchester.—We have here a large and interesting field of labour, consisting at present of two stations, West Winchester and Kyle's settlement. At the former place, there is an exceedingly neat and commodious church and in both stations, there is a strong Presbyterian element. The people have repeatedly given calls to ministers, but have not yet obtained a settled pastor. When the weather is good, there must be at least 400 present on the Sabbath at public service. It would be difficult to find a more inviting field, or one, where zeal and diligence would probably meet with a greater reward. There is another station at Armstrong's Mills, of which something might be made, if supplied with service.

3. Williamsburg.—In this township we have two regular stations. The central one at Colquhoun's Settlement has a good church, and a reliable and active Presbyterian element. The front station at Morrisburg is not strong in numbers, but vigorous and resolute in spirit. Our people have had recently to leave the Methodist church, where they formerly worshipped, having been informed that the Methodists required it during the Sabbath for their own service. This has excited quite a strong feeling among our faithful friends, and they are taking steps to erect a suitable church. In this they deserve every encouragement, and as they are but few as yet in number, I hope they will meet with a liberal response wherever they may present their case. We have a third station in the rear of the township where there are a few good Presbyterian families. Since Mr. Thom resigned this charge, the people here have given several calls; but have not yet secured a pastor. Mr. Martin, missionary, is at present supplying the Winchester and Williamsburg station on alternate Sabbaths. This is an excellent and most inviting field of labour. Under a faithful pastor it would soon become one of our best congregations.

4. Mirickville and Burrit's Rapids.—At the former place we have a very tasteful and commodious brick church, partly unfinished in the interior, which was chiefly erected through the exertions of the former pastor of this place, Mr. N. Patterson, who went to Scotland to solicit subscriptions for this purpose. The cause here is not strong, there being about 40 members in both places. They are at present under the supervision of Mr. Qain, who preaches every alternate Sabbath in the afternoon at Mirickville. With assistance from without, and the labours of a missionary constantly among them, this place might in a few years reach the self sustaining point. There is a debt on their church which friends there are making exertions to sweep off.

5. Fairfield.—This station has been commenced within the last three years, and has made rapid and encouraging progress. A handsome and commodious church, neatly finished in the interior, has been erected, capable of accommodating 320 persons, on which there remains only a debt of about \$200. The membership is over 30,

and the attendance, in good weather, about 140. It is at present placed under the charge of Mr. Smith who preaches there every Sabbath afternoon. There is reason to hope that in after years it will be a self-sustaining church.

6. Yonge and Lyn.—Since Mr. McKenzie resigned the charge, the people have not felt themselves able to support a missionary. The stations have been meanwhile placed under the care of Mr. Smith, who preaches once a month at Lyn, and occasionally at Yonge and Caintown. He has recently opened a new station at Mallorytown, where he preaches once a month, and where we have some good Presbyterian families, who are very anxious to enjoy the services of our Church. The four stations expect to be in a condition, in Spring, to support a missionary. The Presbyterian element is not strong in this section, but by continuous supply, and faithful labour, a good congregation might be established. We have a stone church at Yonge.

There are other inviting fields within the bounds, where there is an opening for our church, if we had the requisite men and means. At Beverly, Charleston, Farmersville, and to some extent at N. Augusta, where we have a stone church, there are parties who desire the services of our Church. But our Presbytery is weak, having no large or wealthy churches which can give much assistance, and having several which need aid to be given them, that so our laborious and faithful ministers may not be driven by pecuniary difficulties from their fields of labour. The work, if it is to be done successfully, must be accomplished by aid from without, as well as by greater liberality from within. We have, at present, a heavy home mission debt which we are to make every exertion to sweep off this winter; but the difficulties which are felt in a small and comparatively weak Presbytery, furnish a strong argument in support of a central fund, without which it may indeed get along, but only in a slow and unsatisfactory manner.

NEW OPENING FOR HOME MISSION WORK IN THE PRESBYTERY OF TORONTO.

At the last meeting of the Presbytery of Toronto the following report was presented by the Rev. D. Coutts, who had been appointed to visit the townships of Mulmur and Melancthon:—

“In compliance with the appointment of Presbytery, the undersigned, in company with one of his Elders, set out from Chinguacousy to visit the petitioners for supply of ordinances in the townships of Mulmur and Melancthon on Friday, the 6th November, at mid-day, and after being dragged along forty-four miles over very muddy roads, arrived at the place of destination on Saturday, at three o'clock p.m. Your deputy found lodgings and was kindly entertained in the house of Mr. George Leitch, teacher, a worthy Elder of the Canada Presbyterian Church, who emigrated from Edinburgh to this country some five or six years ago. On the Sabbath following he preached in a school-house lately erected on lot 14, 1st concession of Melancthon. The school-house, if badly seated for an adult audience, is nevertheless commodious, and on the occasion referred to was well filled in every part by an attentive and apparently a deeply interested congregation. A public meeting was held early on Monday in the same place, when a considerable number of the leading men that are desirous of receiving a stated supply of sermon were present, and seemed quite hearty in the cause, and after themselves subscribing liberally for the support of a missionary amongst them for six months, appointed a small committee to take up subscriptions from others in the neighbourhood who coincide with them in their views and feelings. Some of these men, who are among the first settlers in the township, not only expressed their confidence in the success of the cause, but affirmed their belief that were an able and efficient missionary to be sent among them, a good congregation might be gathered together in less than twelve months.

On returning homeward, after spending a night with our friend, Mr. Duncan Lamont, the originator of the movement, and son-in-law of the Elder that ac-

accompanied me, we had occasion to meet with some Presbyterian friends on the Centre Road, in the Township of Mulmur, about three or three and a-half miles from the base line. In a letter lately received, these friends have expressed their desire of being united with those already referred to, with the view of forming one congregation with those in Melancthon. There are about fifteen families in the locality who have thus expressed themselves; and as there are only about five or six miles betwixt the two localities, a missionary could easily supply both on the same Sabbath. The individuals who represent these families have not been called upon to append a subscription to their names; but in writing to me by a friend, they say they are willing to contribute their proportion according to their numbers and ability.

Upon the whole, it appears to me that the prospect of success in missionary operations at both places referred to, is encouraging. Several concession lines in both Mulmur and Melancthon appear to be well settled by a thrifty and well-to-do class of farmers; and vacant lots of land in the immediate neighbourhood of both localities are being rapidly taken up, occupied by young persons migrating from the front townships, many of whose parents are members of the Canada Presbyterian Church. I would, therefore, urge the propriety of taking up these new stations at once. And if the Home Mission Committee cannot see their way clear, or if they cannot find a suitable person to send hither during the winter months, I would suggest that some of the brethren in the more immediate neighbourhood be requested to supply occasionally in the meantime. Respectfully submitted,

D. COUTTS.

ANNUAL REPORT OF THE STUDENTS' MISSIONARY SOCIETY OF KNOX COLLEGE.

In assembling ourselves together once more in the capacity of a Missionary Society, we are forcibly reminded of the Providential mercies we have enjoyed during the season of our separation from each other. These require of us a grateful acknowledgement to God as the Giver of all good. We have been preserved from dangers seen and unseen. We have been guided and sustained in the discharge of duty as catechists in the mission field, or it may be, with some of us, as school teachers, and now that we are again privileged to meet in the enjoyment of health within these walls to engage in the labours of another session, what is more reasonable and proper than that, while we congratulate each other upon the prosperity that has attended us, we recognise the kind hand of our Heavenly Father in it all. And how much *too does it become us while we thus remember past tokens of the divine favour, to take courage and trust in God for the future, believing that as He has been with us in time gone by, He will still continue to be the breaker up of our way, still smile upon our efforts for good and according to His own promise "Lo, I am with you alway,"* continue to bless us with His presence.

MISSIONARY EFFORTS OF MEMBERS OF THE SOCIETY.

The report which your Committee have to submit of the Society's labours for the past year may properly contain, at the outset, a brief statement of what was done by way of missionary effort within the city during the winter, and this, it may be noticed, in a word, consisted chiefly of tract distribution. The goal, the soldiers' barracks, and many bye streets of the city were visited, where a considerable number of tracts were distributed from time to time. These were readily received, and, we trust, found to be a blessing in the experience of many. We little know what good may be accomplished by one of these humble messengers being left to tell of a Saviour's love: doubtless, they have spoken comfort and consolation to many a heart; lighted up with peace and joy many a home, and been the means, let us hope, under the divine blessing of turning some from the error of their ways.

MEETINGS OF THE SOCIETY LAST WINTER.

The Society held its usual number of monthly meetings during the session, when questions of importance relative to its operations were discussed with the utmost harmony and good feeling. Letters from kindred societies were also read, namely, from the Free Church College, Edinburgh, and that of Halifax, Nova Scotia. Several essays on suitable and important subjects were read in these meetings throughout the winter, namely on "The necessity of effort in connection with our missions," by Mr. Thomson; on "The influence of the Bible on mankind," by Mr. Gracey, and on "Slavery," by Mr. Davidson.

A FRENCH CANADIAN MISSIONARY ENGAGED.

At one of the Society's meetings, towards the end of the session, it was intimated by our missionary, Mr. Labelle, that he would be unable, on account of his impaired health, to enter the mission field during the ensuing summer. Consequently he requested the Society to release him from active duty for the vacation in order to recruit his strength. This was unanimously agreed to on the part of the society, and on account of this another missionary had, for the time being, to be procured. Application was made to the Rev. Mr. Kemp, of Montreal, requesting him to aid us, if he could, in finding a suitable person for our mission field. This request he kindly complied with, and was successful in engaging for us the services of Mr. Groulx, a student in the institution of "Pointe aux Trembles." Mr. Groulx is himself a French Canadian, and was, therefore, well fitted for labouring amongst his benighted countrymen in the West. It may also be noticed that he was the better qualified for this important work from having spent several years as a student in the Theological Seminary at Geneva. Having come on to Toronto before the college closed, we had an opportunity of meeting with him, and giving him the hand of Christian fellowship, previous to his entering upon the labours for which he had been engaged.

The summer term now being expired, during which time Mr. Groulx has been labouring as the missionary of the Society in its proper mission field, comprising the counties of Kent and Essex; it is the duty of the committee to bring before you the substance of our Missionary's report.

THE MISSIONARY AT WORK.

Shortly after reaching the mission field in the Spring, Mr. Groulx commenced his labours amongst the poor benighted Romanists in the vicinity of Windsor and Sandwich. The first step which he took was that of endeavouring to establish meetings amongst the people, and at the commencement of these public efforts every thing promised well. Several persons in the neighborhood seemed anxious to have the services continued, until, alas, the priests were aroused to active opposition against them. The severest threats were uttered against all who would countenance in any way your missionary in his labours, and particularly was this the case in regard to the public meetings which he endeavoured to carry on. Bulls of excommunication were declared to be in store for such as attended the preaching of the Gospel, and the consequence was that the people who were accustomed to meet were afraid to assemble together as before: hence your missionary was obliged to abandon this mode of spreading the truth; but, although abandoned, let us hope that it was not without its fruit. God's word will never fail. It will never return unto him void. This is our encouragement. As it was at the first, in Apostolic times, so it is now. While the Gospel was then foolishness and a stumbling-block to many, it was the power and wisdom of God to others. So it is at present, although being, we mourn to say, a savour of death unto death, yet proving, we rejoice to know, on the other hand, a savour of life unto life.

BENEFICIAL EFFECTS OF VISITATION.

The course which your Missionary afterwards took to bring the people within reach of the Gospel was that of visitation. He called upon many families and

private individuals, and had conversations with them upon various religious topics ; his main object of course being always kept in view, namely that of leading them from the errors of Romanism, which he was frequently called to discuss, to an apprehension of the Gospel's simple plan of salvation through faith in Christ. Not a few of those with whom he had an interview were very bigoted in their attachment to the absurdities of Rome. They seemed sadly contented to remain in their deplorable condition of ignorance and superstition, and their excuse for not listening to the "glad tidings" was that the priests, whom they implicitly trusted as their spiritual guides, were responsible for their belief. Hence, they reasoned, that if they were wrong or in error the priest would have to suffer for them, while they themselves would be saved. Although many, however, were bitter in their hostility to the truth, it is most gratifying to learn from your Missionary's report, that not a few are anxiously enquiring after the way of life. It is very interesting to find that he had conversations with some who are bound to the Roman Church only from fear of friends whose displeasure, and even persecution, they would meet with, were they to declare openly that they were Protestants. No doubt, while such persons who avow their disbelief in the doctrines of Romanism still remain identified with that Church, even by nominal connection, as they say, we cannot have any great confidence in their being savingly influenced by the truth. We would not certainly say that they were not : let us hope that they are ; but while we take this charitable view of their state, let it be our prayer that they may have faith—holy boldness—given them to come out wholly from amongst those who sit in darkness ; to renounce, as many have done, before the world, the teachings of this soul-ruining system, and thus not be ashamed of Christ, who has said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

DISTRIBUTION OF SCRIPTURES AND TRACTS.

The number of Testaments which your Missionary distributed during the summer was 40, while that of Tracts was 200. Respecting the latter, he states that he found them to be in general not simple enough for the people. They were more adapted for educated minds, and particularly for such as had made considerable progress in religious knowledge. It will, therefore, be advisable, in future, when tracts are selected for distribution in the mission field, to procure such as will be most suitable for this purpose : that is, such as are written in the simplest style in which it is possible to tell the story of the Cross. In connection with these remarks, it may be well to notice here our grateful acknowledgement to the Upper Canada Tract Society for the grant of tracts which they kindly gave us for distribution last summer, as on former occasions. May these, with the testaments which have been left with the unhappy and deluded Romanists of the west by our Missionary, as well as the word of exhortation which he gave from house to house, all be owned and blessed of God for the extension of his own cause. May the seed which has been thus scattered, it may be in an unfriendly soil, be watered by the great Husbandman of the vineyard, that springing up, it may, many days hence, bear abundant fruit to His praise and glory.

APPEAL IN BEHALF OF THE MISSION WORK.

After giving this general sketch of what has been done through the efforts of the Society during the past year, it remains for the Committee to urge on its members the importance of keeping in view the great object which, as a Missionary Society, it seeks to carry out—namely, the evangelization of the French Canadian Romanists of this Province. Let us more and more consider the woeful state of darkness in which so many of this land are held by the false teachings of anti-Christ. It is the policy of Rome to blind the eyes of those she leads captive, that they may not see their wretched, enslaved condition. She extols ignorance as a virtue, while to question her dogmas, or hesitate to

receive the greatest absurdities of her ritual is anathematized as a crime. Hence the darkness and superstition which prevails amongst those within her pale, and particularly amongst the more illiterate of her votaries. They are strangers to all enquiry after the truth, by reason of the implicit confidence they repose in the priests, whom they regard as their unerring counsellors in spiritual things : for can the Church teach what is false ? argue these deluded ones. Can she, who is infallible, be said to err ? It is impossible. Therefore, we are safe to remain as we are, ignorant of all except the instruction she gives : yea, the more ignorant we are, the safer is our condition, for, as one of these poor creatures once said to our Missionary, clearly misunderstanding the passage, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Such is the doctrine held by these unhappy, deluded people, because preached to them by those who profess to be their spiritual guides, and the only interpreters of the truth. But, from this, let us see the more need there is for continued and increased effort on their behalf. The more deplorable their condition the greater is the call for us to lend them a helping hand, by spreading the word of God amongst them. And let us not be dismayed or discouraged by the formidable opposition against which we have to contend. Our encouragement to go on is great. Indeed, it only requires a vigorous faith to lay hold on the promises of God's word, that we may be stimulated to renewed exertion in seeking the enlightenment of those who are in the shadow of death. Let us believe more fully in the all-sufficiency of the Gospel itself when it comes home to the heart in its saving power. The truth as it is in Jesus will prevail. No system of error or superstition can withstand it, as silently, it may be, yet irresistibly, it makes its conquests over the hearts of men. It is our encouragement to know that it is God's own work : yet that work He condescends to carry on by such means as he has placed within our reach, and which He calls upon us to use, that by His blessing attending our efforts, His kingdom may be advanced. Let us then labour "while it is day" seeing "the night cometh when no man can work." Let us hear the Master's voice saying unto us, "Be not weary in well-doing," that as faithful stewards of the talent which He has given us, we may receive from Him ultimately the approving welcome, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

E. BAULD, *Secretary.*

NEWS FROM THE NEW HEBRIDES MISSION.

The last Steamer from England brought a long letter from Mr. Geddie, dated 17th June last. On Aneiteum the work was going on quietly. There were no hurricanes during the last year, and the island is rapidly recovering from its desolation. A circumstance occurred there lately which threatened serious disturbance. One of the sandal wood establishments has conducted its business in any thing but a Christian manner. A fugitive from justice lately took refuge there, where such characters are readily sheltered. The chiefs demanded that he be given up. This was refused, and on Lathella and others going peaceably again to demand his surrender, they were fired on. This roused such indignation that the chiefs resolved that they would be masters on their own island, and that the establishment should be destroyed, and those connected with it banished. At Mr. Geddie's solicitation, they however consented to refer the matter to the Governor of New South Wales, and Mr. Geddie promised if necessary, to go himself and present the case before him. In the meantime however, the chiefs forbade the people to work for the sandal-wood people or have any dealings with them. The "blockade" was not only efficient, but effectual, and after a time the traders "gave in" and promised good behaviour for the future. The

most unfavourable circumstance mentioned is that Mrs. Geddie's health has not been good during the last year.

Mr. Geddie's letter contains much interesting information regarding the work on other islands, from which it appears that our brethren who have just sailed will likely find open doors. The most interesting accounts, however, are of Eromanga. The Christian party on the island have been placed under the charge of Joe and Mana, two teachers, natives of the island. These have had much intercourse with the natives of all sections, and the accounts of the causes of Mr. Gordon's massacre are uniform, and some new circumstances have been brought to light. In the first place it appears that the statement regarding Mr. Gordon in his preaching denouncing temporal judgment *is altogether groundless*. His statements occasionally caused irritation as might have been expected, but from all that could be gathered, there was nothing in his preaching to lead to such a catastrophe. As to the real cause, all attribute it to the influence of Range persuading them that Mr. Gordon was the cause of the calamities they were suffering. But the most extraordinary fact brought to light is that Kaniawi, the chief of the district in which Mr. Gordon resided, the murderer of John Williams, who stood weeping at the grave of Mr. and Mrs. Gordon, *was all the time a party to the plot by which they were cut off*. It appears that the Christian natives suspected him before. According to native law and custom the natives of another district would not have dared to come into his district to injure the Missionary unless with his concurrence. The native teachers have had intercourse with the man who killed Mr. Gordon, and others of the same district, and they have now no doubt of the fact that he was privy to the whole affair. What a picture of the Heathen heart! If our poor brother Gordon was too unsuspecting regarding such men, and had not fully sounded "the depths of Satan" in their hearts, who shall blame him? Two sons of Kaniawi have, however, joined the Christian party. Mr. Geddie has the hatchet with which Mrs. Gordon was killed.

As to commencing missionary operations on Eromanga, Mr. Geddie says that were Range removed, missionary operations might be commenced with less than the ordinary dangers incident to Missionary life on these islands.—*Presbyterian Witness*.

CHRISTIANITY BECOMING A FELT POWER IN CHINA.

The following testimony is borne by a missionary of the London Missionary Society to the efficiency of the Presbyterian Missionaries in China, and to the growing influence of Christianity itself. He says:—

As a member of the London Missionary Society who had for some years past been engaged in the field in which they were specially interested, it gave him pleasure also to testify, in this public manner, to the success which had attended Christian Missions in that district, of the excellence of the men whom they had sent there as the messengers of their Church, and of the blessing which God had given to the labours of them and of the others who were their fellow-labourers in that district in the work of the Lord. A great change, he thought, had come over that country of China. A great preparatory work had been accomplished there; and perhaps they were too much in the habit of forgetting that the preparatory work was needed, and was necessary in the formation of any mission. There was a long night of toil before the day broke, and the first missionaries had always experienced that. He need not speak of the peculiar difficulties in the way of missions there; but if they considered the short period in which these missions had been established, and the very few agents that had been employed, he thought they had great reason to thank God for the results which had been already achieved. He looked with the most sanguine hope to the prospects they had before them. Twenty-

five years ago the missionaries then stationed in the eastern Archipelago were looking with anxious eyes to China—that strange, and at that time almost unknown land. They remembered that in 1842 missionaries were allowed to settle at five ports along the coast of that country. He met with a friend in Perth the other day, who told him that in 1844, after going out with Drs. Meadows and Lockhart for an excursion into the interior, that they had to leave at eleven o'clock at night, so as to return within the twenty-four hours to which they were limited. What a difference was there in the state of things they had now. They could, by receiving passports go over the length and breadth of the empire; and when he was at Foo-chow he learned from the missionaries there that they were in the habit of getting their passports issued to them as missionaries—as preachers of the gospel. Any one who knew what the state of things was some years ago in regard to the hostility towards the gospel of Christ, would say that in this there was a very great advantage gained. A great work has been already done. They had seen some of the first fruits of the harvest already, but there was much precious seed deposited in that soil which they expected would soon spring up. It would surprise them to meet with the knowledge of Christian truth that was entertained by the inhabitants of those Chinese ports. He had been surprised in going to places where, so far as he knew, no missionary had ever been before, to learn they knew something of the principles of Christianity. This was in consequence of their having heard of Christianity from others. Twenty years ago, Christ was not known in China; but now Christianity was a power. They looked confidently to God, the giver of all good, that He would open the windows of heaven and pour down a blessing on them there. There was another and important alteration in the state of the Chinese mind. For thousands of years those Chinese shut themselves up in their own exclusiveness. They were apathetic, and dead, so to speak. Now, the Chinese mind seemed awake. China to him seemed like some morass,—some immense pool of sand and water; but now those waters were in motion. He believed that the recent disturbances in China would have a good effect. He looked upon the war with those Taeping insurrectionists, with great expectation for good. A very dear friend, who was very well disposed towards Christianity, but in whose hopes as to this matter he could not altogether participate, told him that those rebels were iconoclastic in their temperament, for they destroyed all the temples they met in their way. He was glad they knew so much of the work in Amoy; but he might say a few words in regard to the mission, as he left it a few months ago. Fifteen months ago an American missionary, who had seen a considerable deal of service in China, told him that he passed through Amoy, and there were only two converts there at that time. They did not seem to be men of very great talent; but there was one thing that struck him as remarkable,—namely, that those two men were accustomed to meet each day for prayer as to his work. At this time there were more than 700 converts in connection with Christian missions in that neighbourhood; and beyond that there were those who had already passed to their rest. They had reliable instances there of men and women, who, on their death-beds, had given evidences of their love for Christ. There was also a number of inquirers, who were most anxiously asking what they might do to be saved. Perhaps there were about one hundred inquirers who came to the various chapels from week to week, at the stated times when they were examined, and those men also, as they gave evidence of real conversion to God, would be gathered unto Him. Not only so, but each convert was aggressive, so to speak. They worked on the hearts and consciences of those around them; and he gave some instances where such had been the case. He denied what Sir Frederick Bruce had said, that the Chinese were incapable of appreciating Christianity, and concluded by making an earnest appeal for more missionaries being sent to that large and populous country, in which at present there were perhaps 100 of them working among 400 millions.

A communication which appears in the *Free Church Record* for December, referring to some persecutions which had been experienced by the christians at a place called Khi-boey says:—

“In a few days after, the mandarins issued a proclamation, intimating that the case was now settled, and strictly forbidding all persons from interfering with any one ‘who may enter the holy religion of Jesus.’”

“Mr. Burns immediately sent me the news of the matter. I got his letter just as I was entering the chapel to conduct the monthly union meeting among the Chinese. I read to the meeting the letter I had received, and it would have stirred the coldest heart to see how they received the tidings. I could see the tears trickling down old weather-beaten cheeks as I told them of God’s great mercy to His faithful witnesses in Khi-boey.”

A great door is now opened in that region. The disturbances have been overruled for the progress of the gospel. Its enemies have been turned into friends, as they saw that they were indebted to the kind interference of the missionaries for protecting them from the punishment which they deserved. Ten persons have been baptized of those who, for more than a year, had remained steadfast to the faith under all the sufferings to which they were exposed: On the 14th of June the communion was dispensed. “All the services,” writes one of the missionaries “were held in the open air, and I can assure you they were delightful services to us. As we met under the shade of a magnificent spreading tree, and sang our hymn of praise, we could not but remember all that God had done for us. It was an Ebenezer for us all.”

JEWS RECEIVING THE GOSPEL..

The following interesting information we take from the correspondence of the *British Messenger*. It is from the pen of Dr. Weir, who is now labouring with special reference to the spiritual good of the seed of Abraham:—

Mr. S—g, the Jewish missionary, who last year gave away at the Bible stand, Kensington, 2000 New Testament in Hebrew, or portions thereof, to Jews who had come from many countries to visit the International Exhibition, has followed up that most interesting work by a tour on the Continent. He had taken down the addresses of many who had thankfully received the Scriptures from him, and by the help of some private friends he has traced out results in seven different countries in Europe. His first visit was to the capital of France. There he found to his great joy and thankfulness, that in many Jewish families the books received in London occupied a prominent position in their Hebrew libraries, and that “not only did the owners of it study the New Testament themselves, but in many instances talked about with their associates and friends, and ably defended it against the attacks of rationalistic Jews.”

“Thus” Mr. S—g writes me, “at the house of one Mr. L., were a number of Jews, who are wont to collect together to converse on various topics, and when I repaired thither to see what impression the New Testament had made on him, Mr. L. welcomed me at once in a most cordial manner. He introduced me by name and profession to the company, which consisted chiefly of young Hebrews. Not willing to take part in a conversation which was not in accordance with my design, I asked the company whether they would give me, as a stranger, the privilege of leading the conversation. ‘Certainly, certainly,’ was the unanimous reply; and offering me a chair in the middle of the room, they formed themselves into a circle, and there was a perfect silence. I then took out my Bible, and began to show them, from Moses and the prophets, that Jesus was the Messiah. Wishing to point out to them how these predictions were all fulfilled, but not having a New Testament with me, Mr. L. immediately brought his book of Psalms and the Testament, and handed them to me. In each I found

marks and references with notes, proving how diligently he had been studying them; and strange to say that the first passage which I was about to refer to, I found had been specially marked by himself. It was the text which was written over the Bible-stand, 'Believe in the Lord Jesus Christ and thou shalt be saved, and thine house.' From this passage I urged the importance of simple faith in the Messiah as the sacrifice for sin. One of the company attempted to excite the rest to quarrel with me. But Mr. L. in a calm and most winning manner declared that the New Testament contained important truth, and that if they had given to it the same attention which he had done, they would have been able to appreciate what I had said. Then said the others, 'We have heard Mr. L. speak of Christ and the New Testament so often, that we wondered how he had got all this knowledge, but now we see that he has a book which tells him all about it. Will you let us have books like it, sir?' I replied 'With pleasure.' On the following day I furnished them with New Testaments and portions thereof, and we may hope that the good Lord will open their hearts to receive that truth which can make them wise unto salvation.

General Religious Intelligence.

WEEK OF PRAYER IN 1864.

The following address has been issued by the Evangelical Alliance with reference to a week of prayer in 1864:—

PROPOSED WEEK OF SPECIAL PRAYER THROUGHOUT THE WORLD.—
JANUARY 3-10, 1864.

Christians of all lands are again affectionately invited to observe a Week of Special and United Prayer at the beginning of the New Year.

For four preceding years the commencement of each has been thus hallowed. In almost every country, in every quarter of the globe, Christians have met to present one offering of thanksgiving to our covenant God, and to plead with him for blessings both for the Church and for the world.

It is encouraging to know that their prayers have been graciously answered. The Lord has been in the midst of His people, gathered together in His name. They who have watched the progress of God's providence, and who have faith to discern his good hand in passing events, cannot fail to acknowledge that, notwithstanding the audacity of infidelity, the past four years have been remarkable for the very blessings sought for in earnest and united prayer. Amongst these may be named—the power of the Holy Spirit manifest in religious awakening and revival; the progress of the gospel in heathen and nominally Christian lands; the emancipation of slaves in many countries; the shaking of Papal and Pagan powers; the Christian activity that has carried the gospel to the neglected masses of our great cities; and the triumphs of truth in many places over various forms of error.

Therefore, let Christians again plead before God, agreeing on earth as touching the things they should ask, remembering the promise, "It shall be done for them of my Father which is in heaven."

The following topics are suggested as suitable for a prominent place in the exhortations and intercessions of the successive days:

Sunday, Jan. 3.—Sermons: *Subject*—The Work of the Holy Spirit, and our Lord's Words on agreement in Prayer.

Monday, Jan. 4.—Penitential Confession of Sin, and the Acknowledgment of Personal, Social and National Blessings, with Supplication for Divine Mercy, through the Atonement of our Saviour Jesus Christ.

Tuesday, Jan. 5.—For the Conversion of the Ungodly; for the Success of Missions among the Jews and Gentiles: and for a Divine Blessing to Accom-

pany the Efforts made to Evangelize the Unconverted of all Ranks and Classes around us.

Wednesday, Jan. 6.—For the Christian Church and Ministry: For Sunday-schools and all other Christian Agencies, and for the increase of Spiritual Life, Activity, and Holiness in all Believers.

Thursday, Jan. 7.—For the Afflicted and Oppressed: That Slavery may be Abolished, that Persecution may Cease, and that Christian Love may Expand to the Comfort and Relief of the Destitute in all Lands.

Friday, Jan. 8.—For Nations: For Kings and all who are in Authority—For the Cessation of War, for the Prevalence of Peace, and for the Holy Observance of the Sabbath.

Saturday, Jan. 9.—Generally for the Large Outpouring of the Holy Spirit, and the Revival and Extension of Pure Christianity throughout the World.

Sunday, Jan. 10.—Sermons: *Subject*—The Christian Church: its unity, and the Duty and Desirableness of Manifesting it.

JAMES DAVIS, *Secretary.*

HERMANN SCHMETTAU, *Foreign Sec.*

LECTURE BY PRINCIPAL CANDLISH ON INSPIRATION.

At the opening of the New College in Edinburgh, Principal Candlish gave a lecture on "The nature, and extent, and conditions of that Infallibility, which we ascribe to Holy Scripture." The Lecture, like all the productions of Dr. Candlish, was an able one, and, on the subject of the extent to which the Bible is inspired, was satisfactory, the Bible being declared to be "an infallible record of an infallible revelation."

There were, however, views set forth, which have been called in question, not more by the *Scotsman*, but by critics of greater authority. A minister of the Free Church, writing in the *Edinburgh Witness* sums up, in the following propositions, the views apparently set forth by Dr. Candlish, and which are opposed to the commonly received doctrine of the church:—

1. That diversity of views, even in regard to saving truth, is not merely to be tolerated, but justified and sanctioned, on the ground that such diversity is essential to human nature, so that it is morally impossible to remove it even by the power of God's Word and Spirit, in this earthly state.
2. That the Word of God itself, "as we now have it," is not a rule or "model of perfect truth and perfect virtue."
3. That the grace of God, in "reconciling the world to Himself," instead of "working in us to will and to do of his good pleasure," in the way of uncompromising warfare against all the powers of darkness and affections of depraved humanity, must work in accommodation to and co-operation with such "human forces."

The writer makes the following remarks:—

"In regard to the first of these propositions, I venture to say, that, instead of such diversity of views being justified or sanctioned in the Word of God, it is, at least in some of its aspects, excommunicated and accursed. Perfect unanimity in the truth is, moreover, the declared design of gospel privileges, the commanded duty of believers, and the promised attainment of the Churches in times of reformation and true revival of religion. May I not add, that this promise was, in great measure, fulfilled in the days of the first and second Reformations in our own country, and this by means of a profound, thorough, and reverential study of God's Word, under the guidance of "the Spirit of truth," such as, I fear, is beginning to be scouted in our times as "scrupulous," "punctilious," "stiff and formal!"

The second proposition is, if possible, still more objectionable. While it might fairly be applied to the types, the ceremonies, and peculiar judicial institutions of the Old Testament economy, we do trust that Dr. Candlish will not

advisedly apply it to the precepts and principles of the moral law, or to doctrines of salvation, which, in these last times, have been "spoken by the Lord, and confirmed unto us by them that heard him." What right have we to say that God could not reveal his will to us in perfect consistency with his own absolute perfection? "Who hath known the mind of the Lord? or who hath been his counsellor?" Certain it is that He hath given his Word as a perfect rule of faith and life to us, and as a rule fitted to bring us to a perfect unanimity in Christ. As such we are bound to receive and deal with it; and we peril not merely the hope of perfect unanimity with fellow-Christians, but our own salvation, in dealing carelessly, irreverently, or unscrupulously with this Word of truth.

The third proposition some would not hesitate to denounce as gross Pelagianism. But I prefer to request the learned Principal to explain himself upon the subject.

But this is not all. I would most respectfully submit to Dr Caudlish the necessity of revising the whole tone and manner of his lecture, on a subject so intimately affecting God's glory and man's salvation. In doing so, I may recall his attention to what I cannot but consider the objectionable manner in which he speaks of the inspired apostle as having committed "a mistake," as probably requiring to be "stopped and reminded of it," and that, "his memory being refreshed, he recollects and corrects himself," when, in 1 Cor., i, 14, 17, he says, "I thank God that I baptised none of you but Crispus and Gaius, lest any should say I baptized in my own name. And I baptized also the household of Stephanas; besides, I know not that I baptized any other." Had the learned Principal looked at the last chapter of this epistle, verse 17, he might have seen a reason why the apostle did not at first mention Stephanas, when naming the heads of households which he had baptized, among the persons whom he was addressing. Stephanas was not among the persons thus addressed, being at the time with the apostle,—perhaps one of his amanuenses, and one of the messengers by whom he forwarded this letter. A little more "scrupulousness" in dealing with the inspired record might thus have enabled Dr. Caudlish to avoid what I cannot but regard as having some appearance of irreverence.

The learned Principal was himself aware that "some things he had said might perhaps appear to some of doubtful tendency," though, "he believes, that any such impression would be removed by fuller explanation." I would here respectfully submit whether it was wise to throw out statements of even apparently "doubtful tendency" in the presence of the youthful students of divinity to whom this lecture was specially addressed? If, however, such impression can be removed by fuller explanation, I have only further to submit, that such explanation cannot be made too soon.

It will be a melancholy day for the Free Church of Scotland if we shall be compelled to lament that her Luther is no more, and that her Melancthon having succeeded, with his doctrine of *things indifferent* or of *justifiable diversity of doctrine*, we must prepare to reap the ruinous and bitter consequences.

RENAN'S LIFE OF JESUS.

What Colenso was to sober Britons, Renan is to lively Frenchmen. His work has had and is still having a remarkably brisk circulation. It is translated into English; it is now republished in New York. It has been translated into Italian, and in Italy it is producing a sensation second only to that produced in France.

There are a few facts connected with this work which deserve to be carefully noted. The Pope has placed it in the *Index Expurgatorius*; but this has not in the least checked its progress—The day for excommunicating Books or men, after the Roman fashion, is over. The French Bishops have fulminated curses against the book and its writer, but with no effect. Curses like chickens

turn home to roost. The French Emperor made a valuable present in money to the author; and he is at present the most popular man in Paris.

A large number of priests assembled in Paris to consider what should be done to counteract the mischief caused by Renan's work. One priest had written a reply to it; but it was felt to be weak and worthless. Attention was called to the able answer of Professor Jules Bonnet, an Evangelical Protestant, and the Roman Catholic synod resolved to adopt and circulate the work of the Protestant champion!

Similarly has it happened in Italy. No efficiently priestly pen was wielded in reply, but a Waldensian has produced a confutation, short, simple, popular, which is said to suit the temper of the country and the times.

But now, concerning the work itself, it is pleasing to observe that the ground occupied by the old infidels, and so sturdily fought for, is relinquished unconditionally. Strauss's mythical theory is rejected by all learned Infidels, and so are the theories of Hume, Gibbon, Voltaire, Paine, and the ribal¹, scoffing, lying school. It is now conceded by Renan and intelligent infidels that the Gospel histories are genuine and that the writers of these histories were honest men who wrote just what they believed to be true. Renan concedes all this. Is not this important? Honest men wrote honestly what they believed to be true.—Renan also believes that Christ himself was an *honest* man as well as an exceedingly good man, but that he was *only* a man, *deceived on some* points, deceived others, pretending to work miracles because the people expected them!

British apologists have very ably grappled with this phase of the question. Young's "Christ of History," Peter Bayne's "Testimony of Christ to Christianity," though written before Renan's work appeared, are to all intents a reply to it.

We anticipate much good from this European discussion of the Claims of Christ. Anything is better than the proudly silent infidelity of the continent for the last few years. The prevailing thought seemed to be that it had been conclusively proved that the Bible was mythical—that there was no truth in the Gospel story—that all was devised by priestcraft. The ablest Infidel in Europe comes forward now to confess that such a theory is utterly untenable. He admits that Christ lived, died, preached, "*pretended*" to work miracles: he admits that Christ's disciples were *honest and sincere*, and that they *thought* they witnessed the miracles of which they testified.

Modern criticism has proved beyond possibility of doubt the truthfulness of the Gospel narrative; and the most competent infidel authorities are at one with the orthodox on this point. But the Infidel scoffs at the idea of miracles; and Renan, like Hume, thinks that no amount of human testimony is sufficient to prove a miracle. The Gospel must therefore be freed from the miraculous element at all hazards, and only on *a priori* grounds! Common sense rejects this objection to miracles; common sense demands that any fact be admitted on sufficient human testimony; common sense will compel the thoughtful to accept the testimony of Christ and His disciples—"honest" as they are admitted to be—rather than the theories of Infidels.—*Presbyterian*.

MODERATORS OF GENERAL ASSEMBLIES.—The Rev. Dr. Pirie of Aberdeen, and the Rev. Principal Fairbairn are proposed as Moderators of the General Assemblies of the Established and Free Churches respectively.

FAMINE IN HUNGARY.—By the latest accounts distress and famine are extensively prevailing in Hungary. An appeal has been made to the people of Scotland, by the Rev. Mr. VanAndel, Jewish missionary at Pesth.

SCIENTIFIC EXPEDITION TO THE HOLY LAND.—A scientific expedition has proceeded to the Holy Land for the purpose of investigating the geology, zoology, and botany of the country. The expedition is furnished with all necessary requisites. A photographer accompanies the expedition.

CANDIDATES FOR THE MINISTRY IN IRELAND.—While most Churches are mourning over the decrease of suitable young men for the gospel ministry, the supply in the Irish Presbyterian Church is said not to have fallen off. The Revival of 1859 still bears fruit.

DEATH OF LORD ELGIN.—Intelligence has been received of the death of Lord Elgin, Governor General of India, Sir John Lawrence succeeds him. The new Governor General is a man of large experience, and of decidedly Christian character.

MEDICAL MISSIONARY DISPENSARIES IN INDIA.—The Edinburgh Medical Missionary Society propose to establish in India missionary dispensaries and training schools. Bombay is selected as the first station, there being such institutions in Calcutta and Madras. The sum of £2,000 is required, of which £1,000 is conditionally offered by a benevolent Christian.

NEW THEOLOGICAL COLLEGE IN LONDON, C. W.—We observe the opening of a Theological College in London, C.W., under the auspices of the Bishop of Huron, Rev. Dr. Crenyn. This step has been taken on account of the unsatisfactory character of the theological teaching in Trinity College. Dr. Hellmuth, formerly connected with Lennoxville College, is the Principal of the new institution.

DEATH OF A MISSIONARY IN SOUTH AUSTRALIA.—The *Free Church Record* contains an account of the death by drowning of Rev. James Reid, a missionary to the aborigines in South Australia. He was in the habit of rowing to different points on Murray River, or Lake Alexandrina, near Wellington, for the purpose of having access to the natives, and on one of these occasions he was drowned.

LIBERALITY OF THE ENGLISH CONGREGATIONALISTS.—The result of the bi-centenary movement up to the present time is £251,568, subscribed for various objects. The sum of £30,000 has been subscribed for a retiring ministers' fund. It is intended to raise this fund to £100,000. At present there are thirty-two annuitants. The managers of the fund aim at a provision for one hundred annuitants.

SCRIPTURAL AUTHORITY OF PRESBYTERY.—At a late meeting of the Presbytery of Edinburgh, (Free Church,) Dr. Begg moved the adoption of an overture to the General Assembly, to the effect that they adopt some effectual means to instruct their people in regard to the Scriptural authority of Presbyterian Church Government, which was agreed to. Dr. Begg made an able speech on the subject.

REV. A. DUFF, D. D.—The health of Dr. Duff, according to late accounts, had considerably improved. In the meantime all classes have been uniting in expressing their high admiration of his character, their sense of the important services which he has rendered to India, and their regret at his departure. At a meeting of the pupils and ex-pupils of the Institute at Calcutta, resolutions were moved and seconded, expressive of the highest regard for Dr. Duff. Several of the most influential natives were present.

THE NEW ARCHBISHOP OF DUBLIN.—Dr. Treuch, formerly Dean of Westminster, is now Archbishop of Dublin. Dr. Treuch is of Irish birth, and cousin of Lord Ashtown. Several members of the family are earnest and devoted ministers of the Established Church. Dr. Treuch is well and favourably known as an author. His works are "The Miracles," "The Parables," "The Seven Churches of Asia," &c. and are generally known and appreciated. Dr. Stanley, who was at first named as the Archbishop of Dublin, succeeds Dr. Treuch as Dean of Westminster.

THE UNIVERSITIES' CENTRAL ASIA MISSION.—Successive disasters have attended this mission. Intelligence has lately been received of the death of Dr. Dickenson, from malignant billious fever. All the members of the mission had suffered from illness. It was believed that if the mission could be removed to the highlands it would be successful. Bishop Tozer had been up the Shire to ascertain by observation, and by communication with former members of the mission, whether it would be expedient to remove to some entirely new locality.

AN AUTHORIZED COMMENTARY.—Some of the English newspapers, in the interest of the Established Church, announce a new Commentary, which is to be an authoritative work for members of the Church of England. The plan has received

the approval of the Primate, and a large committee has been appointed for carrying the work through. Several eminent scholars are to be engaged in the undertaking, including Bishop Ellicott, Professor Maxwell, the Dean of Canterbury, and Archbishop Trench. We fear the scheme may not succeed according to expectation. Where views are so very divergent as those which may be found within the pale of the Established Church, we do not see how an authoritative Commentary can be compiled. There is difficulty enough with the Prayer Book and Articles, and we fear that to produce an authoritative Commentary would only show the extent to which doctrinal differences prevail.

THE REV. G. GUINNESS.—The "Edinburgh Witness" refers to an advertisement which had appeared, announcing that the Rev. Grattan Guinness, of Dublin, would preach on a certain Sabbath in Moray Church, Canongate, and in the Free Assembly Hall in the evening, and asks whether this is the reverend gentleman of the same name who, some months ago, said, in a sermon preached at Belfast, "I have travelled the four quarters of the world—I have seen the various forms of civilized and savage life—I have seen religion in every aspect of it; but I never anywhere encountered so much religious profession with so little religious vitality as I have seen among the Presbyterians of Scotland and Ulster," and when called upon to substantiate the statement, declined to do so. The "Witness" says: "If this be the same gentleman, it will be regarded as something extraordinary to find him again appearing in a Free Church pulpit, and in the Hall of the General Assembly itself."

Home Ecclesiastical Intelligence.

MONO.—The Rev. A. Brown has accepted a call from the congregation of Mono.

LICENSE.—Mr. James Mitchell, B. A., has been licensed to preach the gospel by the Presbytery of Toronto.

KNOX COLLEGE STUDENTS' TOTAL ABSTINENCE SOCIETY.—We are glad to know that the principles of Total Abstinence are adopted almost universally by the students of Knox College. They have had a flourishing society for several years. The annual meeting of the Society was held on the evening of the 11th ult., when the following office-bearers were elected for the year:—Pres. Mr. R. N. Grant; Vice-Pres. Mr. J. F. Forbes; Secretary, Mr. McLean; Treasurer, Mr. D. Davidson; Committee, Messrs. Warden, Carswell, Burns, and McNabb,

MELVILLE CHURCH FERGUS.—In our last issue the contributions of Melville Church, Fergus, per Foreign Missions is, by error of the press, made \$5 00. It should have been \$50 00. The Congregation, like most of the congregations in the Presbytery of Guelph, has formed a missionary association, through whose agency the contributions for the various objects are raised. The association has only been in operation at Fergus for nine months, and during that time has raised \$258, including \$53 90 for the Home Mission Fund of the Presbytery. The result is certainly highly encouraging.

EAST ALDBORO.—In a late issue the contribution of this congregation for Knox College was entered in the *Record* as \$10. This was a typographical error, the amount was \$12.

KINGSTON—CHALMERS' CHURCH.—We are glad to hear that the congregation of Chalmers' Church, Kingston, have, with commendable consideration and liberality, presented their Pastor, the Rev. P. Gray, with a gift amounting to \$107, in token of their cordial esteem and affection.

ACTON.—The amount from Acton, \$18, acknowledge in last number as for Widows' Fund, should have been acknowledged thus:—Widows' Fund, \$10; Synod Fund, \$8.

PRESBYTERY OF TORONTO.—This Presbytery met on the first Tuesday of December. The following are the principal items of business transacted:—

A call was sustained from Mono, in favour of Rev. A. Brown. Mr. Brown being present intimated his acceptance of the call.

A Home Mission Committee was appointed to make arrangement for the supply of the stations, and for holding missionary meetings throughout the Presbytery.

A report was received from Rev. D. Coult's of a mission tour to Mulmur and the neighbouring places. Great satisfaction was experienced with the manner in which Mr. Coult's had discharged his duty.

A committee was appointed to carry out the plan proposed by the Synod, for raising funds for Knox College.

The Presbytery spent a considerable time in considering the plan for Home missionary operations, drawn up by the Synod's special committee. The regulations were adopted with a very few verbal alterations.

After passing his trials, with satisfaction to the Presbytery, Mr. James Mitchell was licensed to preach the Gospel.

PRESBYTERY OF HURON.—This Presbytery met in Clinton, on Tuesday, the 24th day of November last.

A call from Knox Church, Kincardine, in favour of Rev. John McTavish of Woodville, signed by five hundred and three members and adherents, with a bond promising seven hundred dollars as stipend per annum, was received and sustained.

A petition for the moderation of a call from Melville Church, Ainsleyville, Cranbrook, and Walton stations, was received. It was, after full consideration, agreed to grant the moderation.

The overture on "General Assembly" was considered and disapproved of. The overture on "Standing Orders" was approved of. The overture on the "Printing of Papers in Causes" was disapproved of.

PRESBYTERY OF HURON—MISSIONARY MEETINGS.—Missionary Meetings will be held in the congregations and mission stations of this Presbytery, during the month of January next, as follows:—

1. Southern Division. Messrs. Duncan, Graham, Logie, Ross, Ure Barr, McDonald, and Stewart.

Monday, Jan. 18, Kirkton,	at 2 o'clock, p.m.	Thames Road,	at 7 o'clock p.m.
Tuesday, " 19, Francistown,	11 " a.m.	Warrensville,	6½ "
Wednesday " 20, Bayfield,	" " "	Brucefield,	" "
Thursday, " 21, Egmondville,	" " "	Harpurhey,	3 "
Monday, " 25, Clinton,	" " "	Hullet,	7½ "
Tuesday, " 26, Blythe,	" " "	Manchester,	3 "
Wednesday " 28, McDougald's Hill,	11, " "	Goderich,	7½ "

Northern Division. Messrs. Inglis, Matheson, and McKay.

Monday, Jan. 18, Knox Church,	11 o'clock a.m.	West Church,	at 7½ o'clock p.m.
Tuesday, " 19, Huron,	" " "	Pine Point,	3 "
Wednesday " 20, Ashfield,	" " "	Kinloss South,	3 "
Thursday, " 21, St. Helens,	" " "	Lucknow,	7½ "
Monday, " 25, Bervie,	" " "	8th line, Kincardine	3 "
Tuesday, " 26, South Bruce,	" " "	Greenock Church	3 "
Wednesday " 27, Centre Bruce,	" " "	North Bruce,	3 "

Eastern Division. Messrs. Young, McKay, and Forbes.

Monday, Jan. 18, Walton Station,	2 o'clock p.m.	Ainsleyville,	at 7½ o'clock p.m.
Tuesday, " 19, Cranbrook,	11 " a.m.	Worcester,	7½ "
Wednesday " 20, Bluevale,	" " "	Wingham,	3 "
Thursday, " 21, Teeswater,	" " "		
Wednesday " 22, North Kinloss	" " "	Riversdale,	3 "

PRESBYTERY OF COBOURG.—This Presbytery has been divided for missionary meetings as follows. The ministers named in each section are the deputation to the congregation in that section:—

1. Springville, Keene, Westwood, and Verulam.—Messrs. Blain, Andrews, and Paterson.

2. Perrytown, Oakhills, Norwood, Hastings, Bowmanton, and Alnwick. Messrs. Scott, Bowie, and McWilliam.

3. Cobourg, Grafton, Vernonville, Peterboro', and Smith.—Messrs. Laing, Smith, and Roger.

4. Percy, Seymour, Port Hope, Colborne, and Brighton.—Messrs. Alexander, Waters, and Duncan.

5. Emily, Baltimore, Coldsprings, Millbrooke, and Centreville.—Messrs. Ewing, McKenzie, and Douglass.

6. Warsaw.—Messrs. Roger, and Bowic.

Mr. Blain, when north at the missionary meetings, to spend two weeks in the mission field.

Communications.

OBITUARY—JOHN LOWRY.

John Lowry, the subject of this notice, was the second son of the Rev. Thomas Lowry of West's Corners, Mornington. He was born near Lurgan, Ireland, on the 32st May, 1845, and died on the 20th November, 1863, in the 19th year of his age. During his attendance at school, and principally at the Whitby Grammar School, under the tuition of William McCabe, Esq., he early manifested a determination to be a good scholar. About nine months before leaving Whitby he obtained a valuable prize "for merit as monitor" in the Grammar School; and at some of the public examinations of the School, he was favoured with special notice by some of the visitors for his poetic compositions. Before leaving this place he resolved to devote himself to the ministry of the Gospel, and all his studies and employment afterwards had reference to this object. At an early period of life he commenced to teach in the Sabbath School; and by his diligence and pains-taking in the school, and to bring scholars to it, he shewed that it lay near his heart. In the last conversation that he had with his father, the advancement of the interests of the Sabbath School, which he latterly superintended, was the principal subject spoken of. For nearly two years he was employed during the greater part of the day in teaching in the township of Elma, and by his gentleness and faithfulness in this department he soon secured the warmest affections of his scholars, and the thorough confidence of their parents. In all his intercourse with his scholars, both in the Sabbath and daily school, he emphatically "led the way." When visiting among his acquaintances he invariably gave a place to religion, making it a rule, that where he had occasion to remain over-night, family worship should be duly attended to, while at the same time his cheerfulness rendered him not an unwelcome visitant even to the godless. He identified himself early with the Sons of Temperance and the Good Templars, and laboured assiduously to promote the cause of morality in his neighbourhood. As might be expected, he early sought admission to the membership of the Church, and gave a punctual attendance on the ordinances of religion. In his private life, for a considerable time past, he gave indications of aiming at a walk with God. The entries in his memorandum-books and elsewhere show that he was not a stranger to the Word of God, or the Throne of Grace. Some of his private papers, containing rules for the guidance of his private life, were endorsed with a request that, if by chance they should fall into the hands of others, they would not be read "till he should be dead and in his grave." These give unmistakable evidence that he was gifted with a peculiarly tender conscience, and that he was exceedingly anxious that Christ should be glorified in him. These papers, however, refer to matters so minutely, and are held by his parents as so sacred, that they cannot be published.

As respects the more immediate circumstances of his death, little can be said; no human being saw him die. On the morning of the 20th November, he started for school in good health and spirits, in company with one of his senior scholars. On the way he told his companion to go to the school-house and have it heated, while he remained a few minutes behind in conversation with a neighbour, who was one of the School Trustees. He soon left this person, proceeding towards the school-house, and in about twenty or thirty minutes afterwards he was found by his scholars lying dead by the side of the

road. The spot on which he was found being only a very short distance from that on which the conversation had been held, the conclusion is irresistible that in less than five minutes after that conversation he ceased to live. From the fact that his head and neck appeared to be gorged with blood, it is in every way probable that the finding of the Coroner's Jury, ascribing his death to an apoplectic attack, was correct. The news of his death spread rapidly, literally making the entire district a *Bochim*. The large number of people accompanying his remains on the following morning to his parent's residence—a distance of twelve miles—and the still larger assemblage at his interment on the following Monday, evidenced the wide spread and deep impression created by his death. The religious services connected with his interment—which were peculiarly solemn suitable—were conducted by the Rev. A. A. Drummond of Shakspeare, assisted by the Rev. D. Beattie of Millbank.

Such dispensations of a mysterious but wise Providence have undoubtedly a voice—"The man of wisdom—will hear the rod." The young—the most healthy—all are loudly called "to prepare to meet their God," because they "know not when the Master of the house cometh, at even or at midnight, or at the cock-crowing, or in the morning."

PRESBYTERIAN PUBLICATIONS.

To the Editor of the Record.

DEAR SIR,—With your kind leave, I wish to make use of a corner of the *Record* for December, to communicate a few words, first of all respecting the *Presbyterian Sabbath School Visitor*, of the Presbyterian Board at Philadelphia, the terms for which in Canada are given on the cover, I simply desire to say to all the present subscribers for the *Visitor*, and to others who would like to have it in their Sabbath Schools in 1864, that they will please notify me as early as possible, so that I may transmit their orders to Philadelphia. I may be allowed to add that the paper recommends itself when examined, and will very favourably compare with any other, both as to price and quality.

Permit me to take this opportunity of saying a little to your numerous readers on behalf of the Presbyterian Board of Publication, for which I have had the honour of acting for nearly ten years, and in doing this my chief desire has been to diffuse throughout our Church the valuable books sent forth from time to time by the Board. I have no hesitation in saying that the Board has conferred a great boon on their fellow-Presbyterians in Canada, at a large expenditure of their funds; and for this they are surely entitled to our warm gratitude. Nay, some more substantial tribute would be by no means out of place. I will also take it upon me to suggest that there should be a more general call for the excellent publications of the Board, which are so adapted to set forth clearly the doctrines and principles held by us as a Christian Church, and which we believe to be so closely in accordance with the inspired Scriptures. The more that these doctrines and principles are understood, and felt by our people, the more solid, and broad, and enduring will be the foundation on which our Church shall continue to stand. By all means, let us have abundance of Presbyterians, not in the name only, but fully persuaded in their own mind that they occupy right ground, without bigotry or refusal to those around them to think and act in religion according to their consciences.

But I must conclude with saying, that, if spared to labour through another year in the field of usefulness, which Providence has assigned to me in advanced life, it will afford me great happiness to respond to manifold orders for the publications under my charge;—to Sabbath Schools, for which the supplies are large and varied;—to congregational Libraries, of which there should now be

many in the land:—likewise to families; and every christian family should have a book-case replenished with reading matter fitted to help them in redeeming the time which fleets fast away, and bears them on its wings to eternity, and in adding to their "faith, knowledge, virtue," (firmness of character), "temperance, patience, godliness, brotherly-kindness, and charity," that at last an entrance may be ministered to them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

London, C. W. Dec. 21st. 1863.

ANDREW KENNEDY.

MONEYS RECEIVED UP TO 21ST DECEMBER.

SYNOD FUND.			
Innerkip.....	3 25	Eramosa.....	10 00
Dalhousie Mills.....	5 00	Thank offering from a friend, aged	
N. Cayuga.....	1 00	74, for 55 years of family mercies.....	4 00
Perrytown and Oakhills.....	4 00	Duff's Church, Dunwich.....	3 00
Ayr, Stanley st.....	6 00	Ayr, Stanley st.....	8 00
Markham.....	7 60	Brampton, 14 42	
Niagara, 2 50; Ft. Dalhousie, 5 00,	7 50	Derry West, 9 25	
Avon Church, Downie.....	6 53	— Special.....	23 67
Carlingford.....	1 00	Niagara.....	6 50
FRENCH CANADIAN MISSION.		Harrington.....	5 00
Perrytown and Oakhill's.....	4 00	Collingwood.....	8 50
Galt, Knox's.....	34 98	Galt, Knox's.....	36 88
Cartwright, 3 77; Manvers 1 00..	4 77	Stc. Therese.....	5 50
Eramosa.....	7 00	Knox Church, Toronto.....	40 00
Thankoffering from a friend, aged		Dundas.....	18 00
74, for 55 yrs. of family mercies	4 00	Osgoode.....	5 00
Ayr, Stanley st.....	5 00	Avon Church, Downie.....	6 00
West Zorra, Ladies' Association..	69 14	Carlingford.....	2 00
Osgoode, additional.....	3 00	With rates from Rev. W. Doak, Rev. D.	
COLLEGE.		Paterson, Rev. H. Campbell, Rev. W. For-	
Ridgetown.....	14 00	rest, Rev. J. A. Thomson, Rev. J. Watson,	
Thamesville.....	3 50	Rev. T. Kellough, Rev. J. Thom, Rev. D.	
Welland Port.....	4 00	Coutts, Rev. S. C. Fraser, Rev. J. McEwen,	
Huntingdon and Athelstane....	4 00	Rev. A. F. McQueen, Rev. Dr. W. Tay-	
Hibbert.....	4 25	lor, Rev. P. Greig, Rev. W. T. McMullen.	
Eramosa.....	10 00	Rev. A. McDiarmid, Rev. J. M. King, Rev.	
Ayr, Stanley st.....	30 00	J. Pringle, Rev. W. Bennett, Rev. R. Rod-	
Mosa.....	52 75	gers, Rev. N. McKinnon, Rev. John Scott,	
Avon Church, Downie.....	12 00	London, Rev. Dr. Thomson, Rev. W.	
Carlingford.....	5 00	Meldrum, Rev. P. Gray, Rev. J. McMillan,	
WIDOWS' FUND, ETC.		Rev. M. Y. Stark, Rev. Jas. Whyte.	
Oshawa.....	8 00	HOME MISSION.	
Dalhousie Mills.....	5 00	Ayr, Stanley st. Sab. School.....	4 50
Brampton 2nd.....	4 00	FOREIGN MISSION.	
Scarboro'.....	18 10	Ayr, Stanley st. Sab. School.....	4 50
Kingston, Brock st.....	4 00	Avon Church, Downie.....	8 10
Mountain and S. Gower.....	3 30	SCHOOL AT KILDONAN.	
Trenton.....	2 00	Collected by W. A. McKenzie, S.	
Perrytown and Oakhills.....	7 00	Gower.....	2 00
Westminster.....	7 25	Freelton, S.S., per A. McLean....	6 00
Chinguacousy, 1st and 2nd.....	15 18	McNab st., Hamilton, S.S., per D.	
Scotch set., 2 78; Alliston, 2 50:		McLellan.....	31 30
Nicol's Mills, 3 08; Town Line,		Central Church, Hamilton, S.S....	9 00
2 69.....	11 05	Oakville S. S.....	8 29
Wick, 4 05; Reach, 2 40.....	6 45	A little girl's missionary money..	25
Cartwright, 4 58; Manvers, 1 65;	6 23	Mr. Urquhart, Oakville.....	1 00
Innerkip.....	3 00	Fingal, for Church at Fairfield... 5 27	
King, (Rev. J. Adams).....	7 00	These, with the exception of the first	
Doon.....	3 38	sum, were paid to Mr. Nisbet when in	
Hamilton, Knox Church.....	25 00	Toronto.	

RECEIPTS FOR THE "RECORD" UP TO 21ST DECEMBER.

Rev. J. F., Waterdown; W. H., L'Amouroux; J. McG., J. D., W. C., Milton; Mrs. W., F. W., J. B., Fisherville; J. T., Toronto; Mrs. McB., Iona; J. S. Auburn, for 12 copies; D. McK., \$1; D. D., \$1; G. M., J. B., M. B., Oakville; A. D., Hornby; W. G., \$2, York Mills; D. McC., Milton; J. G. Scotch Block; J. P., Knox College; Miss G., Port Burwell, \$1 50; J. F. W., Vienna; W. McG., Blythe, \$2; Rev. J. D., W. R., Richmond Hill; Rev. P. C. Scotland; Rev. J. M. York; G. I., Mr. B., J. J., Craighurst; Mrs. M. Medonto; J. G., W. R., Elmvale; M. H., Brampton; R. C., Buttonville; J. L., Greenbank, \$1; J. W., Allan Park; W. S., Inuerkip, \$5 50; D. N., Lyn; \$1; D. F., D. F., Goderich; D. P., Lyn, \$2; D. G. L., \$1; D. M., W. B., Lloydtown; S. McK., A. B., A. McL., T. T., Branchton; J. A., Esq., Hamilton, for 44 copies; F. McK., Birkhall, for 14 copies; J. G., Comber; R. M., Edmonton; G. L., \$1, Osprey; Dr. A., Bowmanville; T. J., A. G., Picton; Rev. R. B., New Glasgow, \$3 30; J. S., Whitby, \$2; A. F., Quebec; H. McP., Cartwright, \$2 50; W. O., Mrs F., Wilton; A. M., East Tilbury; J. J., Tyrone; T. B., Bowmanville; E. R., Gilbert's Mills; G. T., Thamesford, 9 50; D. R., Ingersoll, \$1; Rev. A. Y., Howick, \$4; Mr. D., A. H., Thorold; Rev. J. S. Perrytown, \$5; P. P., Quebec; Mrs. H., St. John, N. B., Mrs. J. and another, \$3, Scarboro; Rev. D. B., Chateauguay, 2; J. C., Morrisburgh; J. A., Perth, \$3; W. McG., J. McG., Egmondville; Mr. K., Silverhill; J. McN., Mount Forest,	\$1 10; J. L., W. M. R., Knox College Rev. W. M., Mrs. M., Harrington; D. S., \$1; Mr. T., \$1, J. D., \$1, Mr. B., \$1.50, A. B., Esq., L. W., G. A., Percy; J. McL., J. McB., Teeswater, \$1 each; W. McC., Brampton; D. McG., G. R., T. G., D. C., Longwood; J. T., T. W., Mrs. M., W. H., A. M., C. G., W. B., Mrs. K., W. W., H. S., Mrs. F., Mr. B., J. C., A. M., C. W., J. G. McL., A. McL., G. McL., A. D., London; D. McL., Toronto; D. D., Mrs. C., Mitchell; M. S., Toronto; D. H., H. M., Hollin; J. A., R. L., Whitty; Rev. H. C., Cornwall, \$1; D. M., Peveril; Rev. R., H., St. George, \$4 50; Dr. T., Oshawa. J. McM., Brooklin; Rev. W. F., Ridge town, \$3 50; G. H., Cromarty, on ac count, \$8; Rev. J. A. T., Erin, \$4; W. C., Scarboro, \$3; Rev. J. R. Dunnville- \$2; G. H., Cromarty, \$2; W. R. Avon- tion; D. L., W. B., T. C., M. F., P. C., H. B., J. E. J. M., Mrs. McL., W. B., Mrs. Mc R., J. G., J. L., W. A., J. K., J. M., J. C., Mrs. MN., A. M., J. M., Ayr; A. S., W. G., W. A., J. G., Woodstock; P. Mc- G., J. T., T. H., W. D., D. B., J. C., J. S., Mrs. T., W. D., W. Y., J. D., A. W., A. S., P. W., 2 copies, Paris; Rev. A. A., J. S., St. Eustache; W. M., St. Therese; \$1; M. J., St. Janvier; W. E. R., Norwood; Rev. J. McM., Fingal, \$10; Mr. D., Mrs. M., J. J., A. W., R. C., Scarboro; A. W., G. M., Toronto; R. R., Mono; J. McP., Esquesing; A. R., Georgetown; W. D., Carlingford; W. M., A. G., Avonbank; D. L., Orono, \$3 40; W. McL., St. Marys; G. B., Eden Mills; W. M., Vankleekhill; Mrs. D., St. Andrews; T. J., A. G., Picton.
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