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THE
HOME AND FOREIGN RECORD
OF THE
CANADA PRESBYTERIAN CHURCH.

No. 2.

DECEMBER, 1865.

VOL. V

HOME MISSION FUND.

In answer to several communications which have been received, and for the guidance of those who are interested in the matter, it seems necessary to state :

1. That *all the claims* made by Presbyteries on the Home Mission Fund for the payment of Missionaries &c to whom money was due for labour rendered BEFORE APRIL LAST, have been assumed by the H. M. Committee. Mr. Reid, the treasurer, has been instructed to discharge these claims from funds already in hand, or which may be remitted by congregations to him before January next.

2. That as there were not at the time funds sufficient to meet the indebtedness up to April last, thus assumed, the Committee did not authorize the payment of any sums due to Missionaries for labour rendered during the last summer.

3. That it is expected that Presbyteries will as far as possible obtain from stations payment for the services which they may have enjoyed during the summer. The Committee will, as soon as the funds permit, pay to the various stations, the amounts promised in the scheme now before Presbyteries for consideration. In making out the reports of service rendered by missionaries, and the amounts due to them, Presbyteries are requested, as far as possible, to have regard to the *form of Report* which has been sent down.

4. Congregations are requested to transmit their Home Mission contributions directly to *Rev. W. Reid, Knox College, Toronto*, at as early a date as possible, to enable the Committee to pay off all claims against the fund.

5. The attention of Presbytery Clerks is directed to an error in the *circular* which they have received, viz : The report which is required from the Presbytery should include missionary labours from April 1865 to April 1866—not 1864 65, as printed.

I am, &c, &c.

JOHN LAING,

Convener of H. M. Committee.

The Manse, Cobourg, Nov. 16 1865.

PRESBYTERY THE PRIMITIVE AND TRUE EPISCOPACY.

Those who impugn our Presbyterian polity, and especially High Church Episcopalians, represent our system as a modern invention, without the sanction of the ancient and primitive Church, and having no foundation in the Word of God. But in opposition to these assertions it might be declared and proved that the Presbyterian system is founded on the Word of God, that in its main

features it may be found in the New Testament, and was in reality the normal condition of the Church in Apostolic times.

We cannot, in the space at our command, enter into the argument at any great length. Nor is it necessary that we should do so. Those who wish to see the question fully discussed may refer to the numerous and able treatises that have been written on the subject. All that we purpose doing is to give an outline of the argument. In doing this we would observe (1) in the first place that the claim which the advocates of diocesan Episcopacy put forth of a direct succession from the Apostles is without any foundation. We find nothing about an Apostolical Succession, such as many Episcopalians advocate, in the whole compass of the Word of God. Many of the most eminent and respectable writers of that Church have admitted this,—have acknowledged that there was no foundation for this doctrine, and that in point of fact the Apostolic office was *personal and temporary*, and was therefore according to its nature and design not successive or communicable to others in perpetual descentance from them. This was the view of the learned Dr. Barrow. The late Archbishop Whately of Dublin declared emphatically: “*Successors in the Apostolic office, the Apostles have none.*” 2. It can be proved that in the New Testament, and in the primitive Church the terms *Bishops* and *Elders* referred to one and the same office. Every reader of the Greek Testament is aware of this. In Acts xx, 17, the *Elders* of the Church at Ephesus are called *Bishops* (overseers). Many eminent Episcopal writers admit that the office of Presbyter or Elder, and Bishop was originally the same. Bishop Burnet acknowledges Bishop and Presbyter to be one and the same office, and with him Stillingfleet, Archbishop Tillotson, and many others agree.

Dr. Miller, an able defender of Presbyterianism, says: “We find ‘preaching the Gospel,’ ‘feeding the sheep and the lambs’ of Christ, administering the Christian sacraments, the highest offices entrusted to the Ministers of Christ. We find a plurality of Elders by Divine direction ordained in every Church. In no instance in the whole New Testament, do we find an organized congregation under the watch and care of a single officer. Further, we find “*Bishop*” and “*Elder*” titles given interchangeably to the same persons, plainly showing that the term “*Bishop*” in the Apostolic age was the title which designated the pastor or overseer of a single flock or Church. We find in the New Testament no trace of prelacy.”

3. Thus we find that originally the two orders of permanent office-bearers in the Church were Bishops or Elders and Deacons. This is just our Presbyterian system. In one sense we may be said to recognize an episcopacy, but it is to diocesan Episcopacy that we object. We find no such order of office-bearers as diocesan Bishops. Instead of finding a Bishop exercising an oversight over many congregations, we find as at Ephesus several Bishops in one Church. To use the words of an able defender of the Presbyterian system: “We Presbyterians have ever been accustomed to regard our system of ecclesiastical polity as the true and Scriptural Episcopacy, instituted by Christ and his Apostles, and our Ministry as embodying the true Apostolical Succession in the Apostles’ doctrine, and fellowship. But whereas Prelatists

lodge this Episcopate with all its tremendous power in one individual, who lords it over God's heritage, our Church constitutes every Minister a Bishop, and lodges the Episcopate as a system of Government, in the hands of Ecclesiastical Courts, composed of assembled Bishops and Elders. These form our parochial Session; our district Presbytery; our diocesan Synod; and our National Convention or General Assembly; so that the power of one single Prelatical Bishop is divided among some hundreds of our Bishops and ruling Elders. As every Minister of the Church is recognized as a Bishop, these several Courts might, with as much verbal propriety, have been called Episcopacies, as Presbyteries, and our Church Episcopal just as properly as Presbyterian. She is Episcopal as she claims for all her Ministers the title of Bishop. She is Presbyterian as she recognizes a perfect original parity in the official character and qualifications of her Ministers. But these are but her specific characteristics by which she is distinguished from other branches of the Church. The sentiment of every Presbyterian, who understands the true nature of his Church is that of the justly celebrated Dr. Cooke of Ireland: "Our Church," says he, "is Presbyterian by distinction, but Episcopalian by principle; I am an Episcopalian, Paul being my witness. Humble though I be, I hold myself to be as much a Bishop as the Archbishop of Canterbury. Our Church is ordered with Bishops, Presbyters or Elders, and Deacons; and if they, (the High-Church prelatists) refuse to concede to us the title of a Church, we shall take it at the hands of Paul, and be contented with his certificate of ordination, should theirs be niggardly withheld."

The following paragraph from a late number of the *Presbyterian*, and with which we shall conclude, is not inappropriate to our present subject. It exhibits the objections sometimes ignorantly taken to our Presbyterian system, and gives a very happy and appropriate answer to such objections. It is headed "DIOCESAN BISHOPS NOT INDISPENSABLE:" "Mr. William Welsh, one of the chief speakers among the laity, in the late Episcopal Convention, declared, in a debate on the subject of 'Missionary Bishops,' that 'the system of sending out missionaries without a bishop, was rank Presbyterianism.' Mr. Welsh is a genial, kindly man, and an earnest Christian, but some of his speeches in the Convention indicated a remarkable lack of wisdom, and others quite as remarkable a lack of information. We are happy to assure him that he has vastly mistaken the system of which he was speaking when he uttered the foregoing sentence. We avoid all danger of placing any one in a situation which, to Mr. Welsh, seems so dreadful, by sending out missionaries who are themselves Bishops, obviating thus the necessity of sending a gentleman in lawn, after the pattern of Colenso in Natal, to oversee better men than himself. This is 'rank Presbyterianism;' and if Mr. Welsh wishes to see how well it has worked, and what a superfluity a diocesan may be, we hope that the next time he opens his New Testament, he will turn to the chapter of Acts which records how Paul sent for certain Ephesian Presbyters, whom he calls also Bishops, and having communed with them, left them again with the care of the Church in Ephesus, evincing no anxiety because of their lack of an ecclesiastical head. This specimen of 'rank Presbyterianism' is quite primi-

tive and Apostolic, and we commend it to Mr. Welsh as proving how little his boasted Episcopacy is needed in the conversion of the world to Christ, or in the true constitution of the Church of God."

Missionary Intelligence.

RED RIVER.—Letters have been received from Rev. James Nisbet of date 23rd. October. The goods ordered by Mr. Nisbet for the new mission to the Indians had arrived safely. Mr. Nisbet states that sickness had been prevailing again in the Settlement, the diseases being measles and dysentery. The mortality had been considerable, particularly among the French.

After all the ravages of the grasshoppers, there was a good deal of wheat in the settlement, although not of very good quality. Mr. Nisbet mentions the gratifying fact that those who had abundance were cheerfully sharing with their neighbours who had none, and that without charge.

The families of Messrs. Black and Nisbet were well: and Church matters were going on as usual in the settlement.

REPORT OF THE HOME MISSION COMMITTEE OF THE TORONTO PRESBYTERY FROM OCT. 16TH, 1864, TO OCT. 8TH, 1865.

At the commencement of this period there were eleven vacant congregations, Mission Stations, and groups of Stations, embracing in all twenty-five points where public ordinances were dispensed, under the oversight of the Committee.

The following is a brief statement of the supply given to them during the period, of the changes which they have undergone,—of the new Stations which have been opened,—and of the present condition of the field, so far as it is known to the Committee.

1. *Brampton 2d and Temple.* These two places continued to receive joint supply up to March 26th. At this date the Temple branch of the congregation, which had for some time been weak and unprosperous, was dissolved, and Malton which had been supplied by the Rev. Mr. Holmes, was associated with Brampton. The congregations thus united received continuous supply either from students or licensed preachers until the end of September, when the Rev. Mr. Duncan was settled as their Pastor.

2. *Georgetown and Limchouse.* These stations continued under the care of the Committee, receiving weekly supply, sometimes from the College, and as often as possible from Probationers, until April 9th, when the Rev. Mr. Ewing was ordained as their first Pastor; Dr. Burns presided at the ordination, to whose untiring interest in them, and frequent services, the present position of the congregations is largely due. At the date of Mr. Ewing's settlement, they had discharged in full their pecuniary obligations to the Missionaries supplying them, giving good reason for the expectation, that having at length obtained a Pastor they will not only worthily sustain him, but help other and more destitute localities.

3. *Tecumseh 1st and 2nd.* It will be remembered that at this date last year these congregations were still burdened with arrears due to their former Minister amounting to \$200. They had been receiving for some time very irregular supply, the expense of which fell chiefly on the Presbytery. An effort was made last winter to have these arrears paid at once, the Presbytery offering to contribute \$50 of the amount. The remainder was raised without

much difficulty by the people of the first congregation. The beneficial results of this step are now apparent in the altered condition and prospects of the congregations. The student who has laboured in them during the summer months, reports an attendance of 160 in the 1st congregation, and 150 in the 2d. Weekly Bible classes and prayer-meetings were kept up and attended by considerable numbers. The Sacrament of the Lord's Supper was dispensed in the 1st congregation on July 16th, by Rev. Mr. Adams of King: 65 were present at the Lord's Table, 8 for the first time. The same ordinance was dispensed at a later period in the 2d congregation by the Rev. Mr. Hislop, when 3 were added to the communion roll. The congregations have paid the Missionary in full, and have a small amount on hand towards defraying the expense of the winter supply. With two churches, one of them almost new, and a good manse, and an aggregate attendance of 300 persons, there does not appear to be any reason why they should not soon have a Pastor settled over them. The improvement in their condition during the past twelve months must be a source of lively gratification to the Presbytery.

4. *Caledon and Mono Mills.* These Stations received fortnightly supply from the College during last winter. Under the labours of the student, who has acted as a Missionary with them during the summer months, there has been a large increase both in attendance on public ordinances and in the membership of the congregations. The reported attendance at the Caledon Station averages for the last three months 200, that at Mono Mills 140. The Communion was dispensed at the former Station by Rev. Mr. Eving on 4th August, when eleven members were added, ten by examination and one by certificate—at the latter by Rev. Mr. Brown on 17th September, when seven members were added. The Mono Mills Station is weaker than the other, and as it had to meet last year's expenses connected with the completion of the place of worship, the Committee entertained favourably an application from it for aid towards paying the winter's supply. They have met without assistance the salary of the Missionary for summer labour, and are now receiving supply once a fortnight from the College. Should they continue to advance as they have been doing the period must soon come when it will be proper to put them on the list of vacant congregations, ready to give a call for a stated Pastor.

5. *Cedar Grove and York Town Line.* These Stations had for some reasons been receiving joint supply. Their distance apart, however, (some sixteen miles,) made the longer continuance of this arrangement impracticable. Cedar Grove was supplied once a fortnight from the College during the winter. In April a Student was sent to labour in the district and to supply along with it a Station at Stouffville, which the Rev. Mr. Strauss had for some time been fostering. The reported attendance was for Cedar Grove 120—Stouffville 50 or 60. The Sacrament of the Lord's Supper was dispensed at the former Station by the Rev. Mr. Fletcher on the 27th of August. Nine were added to the communion roll, which, however, does not yet exceed 22. The district in which this Station is placed is of limited extent indeed, but of great interest. A large number of young persons are in regular attendance and the interests of religion would necessarily suffer if the means of grace which we now supply were withdrawn. It is now receiving fortnightly supply.

6. *West Church, Toronto.* It was supplied regularly up to the 10th September chiefly by Probationers. On the 12th September the Rev. Mr. Baikie, was ordained as its first Pastor. This Station has, unlike many under the care of the Committee, discharged with great punctuality its full pecuniary obligations for supply, and it is hoped will soon bear its share with older congregations in sustaining ordinances in the more destitute parts of the Province.

7. *Weston* still employs the valuable services of the Rev. Mr. Logan. The attendance on Sabbath continues good. The membership on the roll is 60, several having been added during the year. The Sacrament of the Lord's

Supper was dispensed on September 19th. by the Rev. Principal Willis. The sum of \$250 was raised by the congregation for all purposes throughout the year.

8. *Bradford and West Gwillimbury.* These congregations have received uninterrupted supply throughout the year at some expense to the mission funds of the Presbytery. The last reported attendance was for Bradford 120, for West Gwillimbury 85. The Sacrament of the Lord's Supper was dispensed at the latter Station on the 9th July by the Rev. Mr. Fraser.

9. *Newmarket, Aurora, and Mount Albert.* Public worship began to be held in Newmarket in connection with the Canada Presbyterian Church in the Spring of 1864. At the same time Mount Albert Station was handed over to us by the Presbytery of Ontario. Since that period they have received uninterrupted supply of preaching, and for the last eight or ten months the neighbouring village of Aurora has received supply once a fortnight in connection with them. The average attendance, as reported, is for Newmarket 94, Aurora 37, and Mount Albert 103. The Rev. Mr. Gregg of Toronto dispensed the Communion at Newmarket and Mount Albert during the course of the summer: seven members were added on the occasion. Hitherto these Stations have been wrought at a considerable expense to the mission fund. Mount Albert has been engaged liquidating debt on their new church, and the friends in Newmarket are taking steps to have one erected. The district of which it is the centre is a very important one, and as their numbers are still small, it is hoped they may receive assistance in building from some of the older congregations of the Presbytery. The joint membership of the two Stations now approaches 50.

10. *Muskoka and Mara.* These fields were previously wrought together. The former district, however, has grown to such an extent as to require the undivided labours of a Missionary. Mara has accordingly been supplied in connection with the Portage Road Station of the Ontario Presbytery. The attendance reported is from 50 to 80.

A Student has been employed during the summer months in the Muskoka field. Service had been held at four points during the previous summer, viz.: Morrison, Moody's school house, South Falls, and Monck's school house. Two new points farther to the north and following the stream of settlement have been taken in during the present summer, Falkenberg, and fourth concession of Stephenson. The average aggregate attendance at these six points has been 170. Each of them has been visited once in three weeks. The people are still very poor, and must for several years be unable to do much towards sustaining the means of grace. Many of the men leave this settlement in the summer months to labour in older districts. Our Missionary is thus not only with them for a portion of the year merely, but that portion the least favorable for meeting with all classes of the people. The district is a wide one, and filling up rapidly with settlers, many of them connected with the Presbyterian Church. It is painful to think that hitherto we have been able to give them supply for the summer months only, while the Missionaries of other and far less wealthy Churches are there for the whole season. The Presbytery on the suggestion of the Home Mission Committee recommend the Sabbath schools within the bounds to adopt the Muskoka Mission field as their own, and each of them to give a small annual contribution towards its support. Such a contribution united to the amount promised by the Central Fund, would enable the Presbytery to settle an ordained Missionary or Minister in the district without delay.

11. *Mulmur and Melancthon.* These Stations were commenced in the Spring of 1864. A congregation was organized and the Sacrament of the Lord's Supper dispensed in the Fall at Horning's Mills. They received partial supply during the winter chiefly from Probationers. Two Students have

occupied the field in succession during the summer months. Ordinances have been dispensed at four points—Hornings Mills, with an average attendance of 75; Centre Road, attendance 80; Gravel Road, attendance 60; and Honeywood, attendance 35. The Communion was again dispensed on the 10th September, by the Rev. Mr. Alexander. The number on the roll is 40, seven of whom were added on the occasion. At present they are without supply. The field is important, and will require the continuous labours of an earnest Missionary before it is likely to become self-sustaining. Hitherto it has been wrought at considerable expense to the Mission Fund. These Stations were under the care of the Committee at Oct. 1864. Since that period,

Osprey has passed into its hands. After the resignation of this part of his charge by Rev. Mr. Greenfield, in March last, no time was lost in supplying it with preaching. Two students have successively occupied the field during the summer months. In addition to the three points at which ordinances had been supplied by Mr. Greenfield, a fourth was occupied at the village of Eugenia in Artemisia. The attendance at this station has varied from 60 to 100. At Maxwell and Feversham, it has been somewhat less, and at Monroe's about 35. The Rev. Dr. Burns kindly visited these stations at midsummer, spending a fortnight with them and dispensing the Communion at Feversham to about 50 communicants, ten of whom were added to the Communion Roll on the occasion, six by profession and four by certificate. The people are said to be, generally speaking, poor, owing to the successive failures of their crops, but desirous of the means of grace, and willing to contribute for their maintenance according to their ability. A small grant was made to the Feversham people to meet a pressing obligation in connection with their Church property. The several stations expect to contribute \$70 towards the payment of the summer supply. At present they are without supply of any kind and must continue so till Christmas when the Rev. Dr. Burns has agreed to give them two Sabbaths.

Markham, and York Mills having become vacant during the year by the resignations of their Pastors, have received continuous supply and is hoped will soon have Ministers ordained over them.

Such is a general view of the Home Missionary operations within the Presbytery of Toronto during the past twelve months. There is not a little that is encouraging in the results. Three fields of labour have passed from under the care of the Committee by what it is hoped will prove happy and lasting settlements, Brampton 2nd, and Malton, Georgetown and Limehouse, and West Church Toronto. Some, which a year ago were in a feeble and discouraged condition, have become hopeful and strong seem almost ripe for settlement. Much no doubt is due to the earnest and efficient service which we have received during the summer months from the students labouring within our bounds. The Sacrament of the Lord's Supper has been dispensed at twelve places in the Mission field, giving to almost all who desired it one opportunity of celebrating the Saviour's dying love. During the year, 533 Sabbath's labour has been given at the various points occupied. Much of this labor is still unpaid. Some of the stations will raise considerable sums in January and February, while the congregations within the Presbytery are expected to contribute with special liberality during the present winter. The Presbytery was in debt to the amount of \$300 at April last. The sum of \$730 was contributed by the congregations of the Presbytery last year for Home Mission purposes. It is hoped that the contributions this year will considerably exceed \$1,000 so as to liquidate the entire indebtedness. It is true this indebtedness has been assumed by the Synod's Home Mission Committee, but it is not to be contemplated that the Toronto Presbytery should draw from the Committee a larger amount than it contributes.

It is a matter for deep regret that three groups of stations, embracing in all 14

points where congregations varying from 30 to 120, have assembled for the worship of God during the summer, are left almost entirely without supply for the present half year. This is due in part to want of funds, but even more to the paucity of labourers, and as some Presbyteries remote from the College, and unable to avail themselves of the services of students during the winter season, must be even in a worse condition, it is surely time some measures were adopted to remedy an evil of so serious, and for the future of our Church, so threatening a character.

JOHN M. KING, Convener.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY ANNUAL REPORT.

In the good Providence of God, we are once more permitted to meet in this Hall for the purpose of celebrating the fourth anniversary of our Society, as re-organized at the consummation of the Union in 1861. In surveying our past history, we discover many evidences of God's presence, many manifestations of his power. "The Lord hath done great things by us, whereof we are glad;" and it becomes us on again meeting together to deliberate upon matters pertaining to the well-being and prosperity of our Society, to render thanks to God for all that he hath wrought in us and by us in the past, and for the preserving care he hath exercised over each of us during the past year. No breach has been made in our number by the hand of death, and we would thank God for the measure of prosperity that has attended our labours in the mission field or otherwise during the months of our separation. While we feel sorry that circumstances have prevented a few of the Society's members from coming up with us this session, we are happy to learn that the membership on the whole will be but slightly diminished, the vacant places being nearly all filled by others whom we gladly welcome to our ranks. We humbly pray that the Great Shepherd may guide us in all our deliberations and labours during the session which has been commenced under such favourable auspices.

It now becomes the duty of your Committee to present a short report of the Society's operations during the past year. Last session the regular monthly meetings were well attended, and were characterized by earnestness and zeal in the prosecution of the interests of the Society, and charity and goodwill among its members. At the close of the session, your missionary, Mr. Paradis, who was not without experience in dealing with Roman Catholics, proceeded to the Society's mission-field in the counties of Essex and Kent. From various reports which had reached us, the Society had reason to suppose that Tilbury would prove a favourable field of operation during the summer, and thither your missionary hastened. But instead of finding the people disposed to listen to the Gospel message, as we were led to anticipate from the reports we had heard of that place, every where ignorance, superstition, bigotry and priestcraft presented their almost insurmountable barriers. Some difficulty with the priest with respect to secular affairs, proved to be the source of the rumours we had heard, and that being removed, Catholicism regained its power. The priest who is now labouring among them is very acceptable to the people, and seems to have succeeded in lulling to sleep the enquirers after truth, and in again spreading over their minds the mantle of Roman darkness out of which a few had been endeavouring to grope their way while the dissatisfaction with the former priest continued. At St. Francis and Stony Point, by means of public lectures, night schools and conversations, your missionary endeavoured to spread among the people a knowledge of the way of life. But on account of the active opposition of the priest, his labours were far from being attended with an encouraging measure of success. Very few of the

Catholics attended the meetings held in these places. And so great is the prejudice of the majority of the people that to avow yourself a Protestant, and more especially a colporteur, is to become an object of their hatred and contempt. But even here where the papacy casts its deepest shadows, and where the minds of the people are in bondage to the priest, a few were found upon whose souls a glimmering of the true light had shone, and who, in consequence, were favourable to Protestantism. These have so far broken with the Church of Rome, that they refuse to attend the confessional, believing that God alone can forgive sins. May God grant that the good work begun within them may be carried on by the Spirit from on high!

After remaining about three months in these places, your missionary proceeded to Chatham where he delivered a few public lectures, and met and conversed with some who were anxiously seeking after the truth. After a few days' sojourn in Chatham, he proceeded to Windsor where he purposed delivering some lectures on subjects calculated to secure the attention and awaken a spirit of enquiry in the minds of the Roman Catholics. But sickness and other causes prevented him from carrying his purpose into effect. Greatly discouraged with the reception his labours had met with in the above mentioned places, he resolved to go to Amherstburg, the centre of your missionary's operations in former years, to see if access could then be obtained to the minds of the people. His first efforts in this place were not very encouraging. For some time the public meetings were but poorly attended by Catholics; but at length a desire to hear what the young colporteur had to say, prompted many to come out, and every opportunity of inculcating the truths of the Gospel was embraced. A larger measure of success than had attended him at any of the other places, here crowned his labours. The last meeting was well attended by Roman Catholics who listened with devout attention to the truth as it is in Jesus. In this place, too, your missionary was gladdened by meeting with some, who, no doubt through the instrumentality of the Society's missionaries in former years, are well disposed to Protestantism, and waited eagerly on his ministrations. With these he held several conversations on religious topics, and found them always ready and willing to listen to the truth. But in the midst of this interesting work in which there were many evidences of the presence and power of the Holy Spirit, the term of your missionary's engagement drew to a close, and with feelings of reluctance he was constrained to leave them. May the Great Bishop of souls water with the dews of his grace the words that were there spoken in his name, and guide by the influences of his Holy Spirit those who are seeking for a rest for their weary spirits which they have been unable to find within the pale of the Church of Rome.

In conclusion, your Committee would commend to your prayerful consideration a scheme which has been spoken of for many years. The experience of your missionary during this and preceding years urges its adoption upon you. The greatest enemy to the truth is found to be that ignorance which Papal Rome terms "the mother of devotion." In previous reports you have been told that it is of no use to give Testaments and tracts to those who cannot read, and time has detracted nothing from the truth. A school in which secular and religious knowledge would be imparted, seems to be the only way in which by the blessing of God, the minds and hearts of the people can be reached. We would, therefore, urge upon you the necessity of acting in such a way that this felt want may be supplied. There are, no doubt, many obstacles in the way of attaining such a result; but instead of weakening they should rather nerve us to greater exertions. Can we rest satisfied while thousands of our fellow creatures are groaning under the power of a tyrannical priesthood, and shrouded with the darkness of ignorance and superstition? Let us the more earnestly labour, watch and pray, and if difficulties are encountered while we as a Society are seeking to extend the boundaries of the

kingdom of Christ, let us trust with unshaken confidence in Him who hath said, "Lo I am with you alway, even unto the end of the world," of His word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Be ye therefore workers together with Christ. Seek to be instrumental in effecting the great change predicted in the Bible where righteousness shall run down our streets as a mighty river, and the knowledge of of the Lord cover the earth as the waters the channel of the sea. Let the eye of your faith rest upon Him "who is glorious in his apparel," and who yet among the children of men "travels in the greatness of his strength" and is "mighty to save." Let us then with renewed vigour, and having consecrated ourselves afresh to Christ, rally around the standard of Zion's King,—come "up to the help of the Lord, to the help of the Lord against the mighty." And while we earnestly pray for the dawning of that morning when the "Beam that shines from Zion's hill shall lighten every land," let us seek by every means in our power to advance the interests of that kingdom whose characteristics are righteousness and peace.

F. W. FARRIES, Secretary.

MISSIONS OF PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

The November number of the *Record* contains a letter from the Rev. W. McCullagh, dated Arctieum, June 17th. The "Day Spring" had arrived from Sydney in sixteen days. The missionaries, as also the rest of the passengers and the crew were in good health. Mr. McCullagh mentions that the prospects at Tanna are not at present promising; but Fortuna, Anuva, and Fate or Sandwich Island could be occupied. The last is large enough for six missionaries, and Erromanga would require one or two more.

APPEAL ON BEHALF OF THE DAY SPRING.—The Secretary of the Mission Board, the Rev. Dr. Bayne, has in accordance with the resolution of last Synod, issued an appeal for the funds necessary for the maintenance of the mission ship, "Day Spring." The amount required from the Nova Scotia Church is £250 sterling per annum. The appeal is addressed to the children of the Sabbath schools.

REV. MR. GEDDIE.—Mr. Geddie has been visiting the congregations in Cape Breton. He is now in Halifax.

MISSIONS OF FREE CHURCH.

The intelligence communicated in the last number of the *Free Church Record* is of a highly encouraging character. At Calcutta there have been two additional baptisms, one being that of a superior young man Behari Lal Bose of the first year college department. At Nagpore there have been also accessions to the Church by baptism, viz: three adults and three children. At Puna also there had been the admission of another convert into the native church. There have been also additions to the christian church from among the Jews, a young Jew and his wife having been admitted to the fellowship of the Church at Pesth.

We subjoin a few extracts from the letters of the missionaries with reference to some of the cases above referred to.

The Rev. Mr. McDonald writing from Calcutta says with reference to Behari the first mentioned convert:

"Behari's case is one of which the enemies of our faith can make nothing. No one who knows Behari can help loving him. Hence his friends were not

disposed to offer any violent opposition to his desires in this matter. His character was altogether above all suspicion. His knowledge and the maturity of his judgment were above all question or doubt. All his education, with the exception of a month or two, was received in our institutions at Chinsurah and here. He studied for nine years in these, and has been for years convinced of the truth of Christianity. To myself he has been intimately known for two years, during which he was a student in my entrance literature and first year moral philosophy classes, and in both held a distinguished place. He also occasionally called at my house. Like Nicodemus, though convinced that Jesus was the great teacher come from heaven, he seemed to have long hesitated in making a public profession of his faith, not so much from want of love to Christ as from fear of the consequences in estranging friends and relatives, always determined upon making the profession, but waiting until a more convenient time, which never came, for the present is not now considered by him to be in any respect more convenient than the past. He was baptized by me in the hall of the institution, in the presence of a large, a very respectful and attentive congregation. We had ten of the bigger girls of the orphanage present, alike for their own benefit, and also in order to help in the service of praise in which you know our native congregations are very deficient. The girls did beautifully.

Mr. Cooper writing from Nagpore gives the following interesting account of the conversions there. The letter is so interesting that we give it entire :

" Since I last wrote you, we have been permitted to receive three adults and three children from among the heathen into the membership of the visible Church by the ordinance of baptism. The first is a man named Arjun, about forty years of age, from the village of Dapawada, eighteen miles northward of this, who, for upwards of two years, has been reading the Gospel portions of the Word, with religious books and tracts, as well as receiving instructions occasionally from members of the mission either at Nagpore or Dapawada, when he or they made visits. Arjun is now the third adult who has made profession of his faith in Christ from Dapawada during the past two years. He and his two companions, Dasru and Pandarang, reside there with their families, although they have frequently to suffer annoyance from their heathen neighbours on account of their religion. They belong to the despised race of Mahars (hill tribes), among whom in the village they have a number of sympathizers, and of these a few, for some time, have been professed inquirers after the truth. Dasru, the first convert, I have engaged as a Scripture and tract reader to the people of his own and neighbouring villages ; and humble though the instrumentality be a rich blessing may follow his labours. This is the best arrangement which, in the meantime, I can make in order to maintain our connection with these isolated brethren, while encouraging them to follow on to know the Lord, and to make every effort in their power to spread a knowledge of his glorious gospel in the surrounding district. Arjun was baptized at Sitabaldi on Sabbath 21st May, in the presence of the native Church.

" The other five form the family, father, mother, and three children, the eldest being a girl of seven years. I had pleasing testimony from the pious officer and his wife who employ the husband as a coachman or horsekeeper, as to the apparent earnestness and outward consistency of the parents. An ayah in this household, who is a member of our native Church, who was very diligent in her efforts to instruct these individuals in the knowledge of Christ and his great salvation, and induced them to attend our native services at Kampti, where they came under the ministrations of Mr. Ramaswami, who from time to time examined them, and reported favourably on their case. At length they expressed a desire for baptism, and being satisfied with their intelligence and sincerity, I acceded to their request, and received them into the

Church at Kampti by that ordinance on Sabbath 25th June, in the presence of our English congregation.

"Surely as a mission we have abundant cause to give praise and thanks unto the Lord for these additional tokens of his gracious power and goodness in our midst.

"I am happy in being able to report that the different branches of our work, on the whole, go hopefully on. The Institution and our station schools, with the exception of that of Chindwara, are, I think, prospering. This year, the desire to study English is evidently on the increase in the city, but hard and persevering labour on our part is indispensable in order to maintain our ground and go forward. Our teachers, Messrs. Young and Dalziel, are giving themselves to the work with heartiness and zeal, although the latter, I regret to say, seems to suffer considerably from the climate. Mrs. Dalziel also is labouring very diligently with Mrs. Cooper among the girls, and gives promise, if spared, of becoming very useful in the mission.

"Another important feature of our labours this year is the increase of vernacular preaching in the city of Nagpore and town of Sitabaldi. Messrs. Baba Pandarang, S. Hardy, and myself, are doing what we can to proclaim the glorious gospel to the multitudes that crowd the streets and bazaars of these places. Twice or thrice a week, as my duties in the Institution permit, I sally forth with one or other, and sometimes both of these fellow-labourers, and publish to Hindus and Mohanmedans the wonderful tidings of salvation, while Mr. Dawson, although not able to speak Marathi, accompanies them, as frequently, I believe, on the same blessed errand. Our audiences, for the most part, are large, and generally give an attentive hearing; but occasionally we have disputes that clearly indicate the spirit and power of the enemy in this mighty warfare."

With reference to the young Jew and his wife, who have been recently baptized at Pesth, Mr. Moody says:

"I had the privilege yesterday at the forenoon service of admitting a young Jew and his wife by baptism to the fellowship of the Church. The occasion I felt to be a specially solemn one for myself, being the first on which I have been called to administer the ordinance in connection with the work of the mission. I preached from the words, "Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad" (Ps. liii. 6), and addressed the young converts from John i. 45, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph," and verse 14, "We beheld his glory." I then put to them a series of questions, drawn up so as to embrace reference to the leading doctrines of the gospel: in answering these they made public and solemn confession of their faith, and avouched the Lord the Messiah to be their Lord and their Saviour. Then the ordinance was administered, and they were committed by the congregation. I believe heartily and earnestly, to the care of the Great Shepherd of the sheep, who says of his own chosen ones, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand."

L,—, the young man baptized, is a student of surgery, and is not very far from the completion of his course. He has been married for about two years. About eight or nine months ago he and his wife addressed a joint-letter to Mr. Koenig, in which they stated that they were dissatisfied with Judaism, and earnestly desirous of becoming Christians, and asked that Mr. Koenig, might act as a father to them, and be helpful in attaining what they had in view. We became acquainted with them in this way, and they have been receiving regular instructions since. We were afraid at first that it might be with them as it is with so many who come as "inquirers," and are after all in-

quiring after nothing but the means of bettering their position in the world; we had reason, however, after long intercourse with them, to be satisfied that with an "honest and good heart" they were listening to the word of Moses and the prophets concerning Jesus. They were very much tried in one way and another in connection with their coming to us; but with perseverance unwavering they continued to come from week to week, and from month to month, at all the hours appointed for instruction.

Both converts, the young man and his wife had lost their former means of subsistence in consequence of their waiting on Christian instruction. But they did not hesitate even in the face of such sacrifices to follow out the convictions of conscience."

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

OLD CALABAR.—The Rev. H. Goldie, missionary at Creek Town, writes under date 11th April:

Tuesday 11th.—Yesterday evening we held our annual congregational meeting. The number of members and candidates was stated as already given in the annual report sent home, and the amount of collections during the year was found to be £15 15s. Of this sum, £1 were collected for the poor, and £2 15s were paid for repairs, leaving £9 to help to pay Okum Nyamse's salary, or to be sent home. After reading report of the statistics of the congregation, Ukpabio gave a statement respecting the town school, and Okum Nyamse of his school in the country. Mr. Baillie and Mr. Edgerley, who favoured us with their presence, then addressed the meeting, giving us a few words of incitement and encouragement. Mr. Robb followed in address, and closed the meeting with prayer.

The preceding Sabbath had closed the nineteenth year of the Mission. Mr. Goldie gave an account of the crowning of King Eyo. He says with reference to him:

"The new King, who is a man of considerable powers of mind, and with whom I revised the translation of the New Testament, has always professed great friendship to the mission, and when about the town, and able to walk, he attended pretty regularly on the means of grace. For several years he has been diseased in his feet, so as to be unable to walk about. At the same time he is under the influence of the old superstitions, notwithstanding his assertions to the contrary, though he has had full proof during his long-continued sickness of the utter inefficacy of all his charms, which he still keeps about him. He has, however, more of the desire of his brother, the first King Eyo of our acquaintance, to second our efforts in checking the murdering practices which scandalize Europeans than his immediate predecessor had; but his influence will not be very great, for the native community, including the slave population belonging to the Eyo family, will yield to him only so much power as is consistent with their own will and pleasure.

TRANSLATION OF THE WHOLE OF THE OLD TESTAMENT.—The Rev. W. Robb says, "I have to intimate that the whole of the Old Testament is now translated, and I am at work with Ukpabio in revision. We have gone over about the third of Isaiah; but all from Job to Malachi remains to be revised. A correct copy has to be written out for the perusal of the brethren, and after that it has to be prepared for the press. This will take some time yet. Having been mercifully spared and enabled to do so much, I hope to be allowed to finish the work."

BRITISH CAFFRARIA.—A very important letter has been received from the Missionaries at Emgwali making special application for two additional Mis-

sionaries for the country called the Transkeian Territory, lately given to the Fingoes by the Governor of the colony. No missionary has as yet gone into that territory while the way is open and the prospects encouraging. The territory in question is being rapidly filled up by the Gaika tribes. After referring to claims of the district, the Missionaries say:

"We trust that, as pioneers of the Church, the Mission Board will give a willing ear to our special pleadings on matters of this kind. In addressing this urgent appeal to them, we believe that we are prompted by a sense of duty, arising from our observation of passing events, and of the leadings of an all-wise and ever-ruling Providence. Were we not to urge this matter with all earnestness on the attention of the Board, we conceive that we would be altogether wanting in our zeal for the extension of the cause of Christ among the numerous and degraded inhabitants of this portion of Africa.

Our Free Church brethren have the interests of the Fingoes likewise deeply at heart; for there has been a large exodus of these people from the various stations connected with these missions, and they are at present taking measures for the establishment of mission stations in the Transkeian Territory amongst their own people, and are writing to the convener of Foreign Missions for additional agency.

We have come to a mutual understanding with them, that as Kreli sent his message to us, and as they are more anxious in the meantime to follow the numerous members of their Church who have gone to this new country, we are to have the preference in the establishment of a mission with Kreli, while they will follow as soon as circumstances will permit.

Our understanding is that we ask you to send two additional agents immediately,—one to labour amongst Kreli's people, the other amongst the Fingoes. With the latter we have already nucleus, for we have twenty-five members and twelve candidates leaving us. Can we desert these?

The claims for the establishment of a mission with Kreli are pressing and urgent in the extreme. In the country which has been allotted to him, there is at present no missionary labouring among his people. The census of his tribe has not yet been taken; but on inquiry at Mr. Fyn's, we were informed that Kreli had no fewer than 10,000 to 15,000 people, and that his tribe will be daily augmented, now that he has got this new country.

In seeking to extend our mission in independent Caffraria, we are only acting in accordance with the missionary sympathies of our Church, which has sent its agents to labour among the Caffre races in South Africa."

ENGLISH PRESBYTERIAN MISSIONS IN CHINA.

The communications from the English Presbyterian Missionaries are specially interesting. Their work has been greatly blessed from the very beginning, and of late there has been a succession of interesting events, and doors opening on every side. The Missionary Committee would send out two or even three additional Missionaries, had they the men. Mr. Douglas and Dr. Maxwell had reached the capital of Formosa, where they met a friendly reception from the people at first. But latterly there has been formidable opposition compelling them to abandon that post. They resumed their work however in another town.

In the mainland, the departure of the rebels has again opened the way to the country stations, where a wide spread interest in the Gospel continues to be manifested.

REV. W. C. BURNS.—Mr Burns writes from Peking under date July 5, 1865, mentioning his visits to Tsayuh, twenty miles south of Peking, and afterwards

to T'hang-Fung, 180 miles south. He had excellent opportunities of preaching the Gospel at both places. He adds:—"that his translation of the 'Pilgrim's Progress' in the Pekin colloquial is now in the printer's hands, but it will be five months before any complete copies can be thrown off, as the printers are at present busy with the literary essays, and the 'Pilgrim' in its new form is of considerable size, at least a fifth larger than the old copies.

"The preaching of the Gospel goes on quietly in this city as before, and in connection with each of the missions, individuals are from time to time received into the Church. Mr. Edkins (London Missionary Society) has received a considerable number, and I believe has a good many inquirers, both men and women.

"He lately received a man residing at Tsae-yuh, but a native of a more southernly part of this province. When at Tsae-yuh I was interested in this man. The truth seemed really to have taken hold of his heart, though in consequence of the opposition of his employer, a cloth merchant, he left off his outward connection with us. Lately his master, having become embarrassed in money matters, has been imprisoned in this city, and he has consequently had more liberty, and during one of his visits to this city he was baptized."

He closes as usual, "begging much prayer for China, and for myself, and all my fellow-labourers, and with Christian regards to all who pray for us.

MISSIONS OF IRISH PRESBYTERIAN CHURCH.

The November No. of the *Herald* contains an appeal, signed by Drs. Morgan and Edgar in behalf of the Foreign Missions of the Church. There are now connected with the General Assembly, five permanent stations in the West of India—Rajkote, Gogo, Surat, Borsud and Ahmedabad. These places are distant from each other, and would require each two missionaries, whereas with a single exception, there is only one at each, at present. The Mission Board pleads for an addition of £1000 to the annual collection. The *Herald* contains letters from Rev. Mr. Wallace, at Gogo, and Rev. Mr. Moore at Ahmedabad. Mr. Moore refers to a preaching tour lately undertaken by him in an extended district, hitherto unvisited by any missionary. At every place where he halted he preached the Gospel. Two native agents accompanied him and received nearly thirty rupees by the sale of Scriptures and Tracts. With reference to his tour he says:

"Proceeding by the direct road, I ascertained that exactly one hundred miles North of Ahmedabad the Gujurati language ceases to prevail; but for a considerable distance further I found no difficulty in making myself understood in that dialect. It was painful to think that neither in any of the towns on this long line of march, nor in any of the populous cities in the native states that lie on either hand, had any of our Missionaries been able, previously to make known the Word of Life. And consider that it is not a narrow strip of land which extends to the distance I have mentioned; the average breadth of the whole tract greatly exceeds one hundred miles. I should not like to neglect utterly this extensive region; but, in present circumstances, it is impossible to bestow on it much attention. I was glad to meet with a few persons who by means of the books that had been circulated had acquired some knowledge of Christianity; but the mass of the people can hardly be acquainted with so much as its name."

MADAGASCAR.

The venerable missionary, the Rev. William Ellis, has lately arrived from Madagascar. He has been with the Directors of the London Missionary

Society, and given full details of the present state and prospects of the mission. His narrative was most gratifying, and the success of the mission is cause of great thankfulness. He estimates the number of Christians in the capital, at *ten thousand*; while in other parts of Madagascar there are nearly *five thousand*.

"The social status also of many of the Malagasy Christians is one of much valuable influence. A considerable proportion belong to the upper classes of society; and, in families of the nobles and officers of the capital, many of their children, who have attained adult age, have renounced the superstitions of their country, and are sincere worshippers of the true God, and believers in His Son Jesus Christ; and, although their parents in many instances are still attached to the old superstitions of the country, they manifest no opposition to their children and dependents in carrying out their Christian principles.

Then the zeal and activity of these converts is very exemplary and striking. Every individual who professes to believe the Gospel labours to make known its truths and command its blessings to his neighbour; and this will account, under the Divine blessing, for the astonishing increase in the number, both of the congregations and the churches, during the short period of Mr. Ellis's residence at the capital.

The native teachers of different classes also prove valuable co-workers with the missionaries; and when the plans contemplated for training a body of native schoolmasters are brought into full operation, we have no doubt that the education of the young will be carried forward with greater efficiency than has hitherto been practicable.

On the whole, the general state of the Mission is that of growing strength and consolidation, and such as justifies a sanguine expectation of permanence and extension;—a condition, viewed in relation to the past, which greatly exceeds our highest expectations, and which, in relation to our future labours, affords the assurance of results more extensive and commanding.

Mr. Ellis explained to the Directors the substance of the treaty recently concluded between Great Britain and Madagascar, which, as we have already announced, guarantees freedom in the profession and practice of Christianity both to the natives and to the European missionaries, and secures also to the Protestant Christians the sole occupation of the Memorial Churches that shall be erected for their use."

ENTRANCE OF CHRISTIANITY INTO CASHMERE.

The introduction of the gospel into Cashmere has been greatly opposed both by the native rulers and the people. It has however been visited for several summers, by the Church Missionaries. Last summer the first convert—Mohammed Hussan—was baptized. Even before his baptism he was cast off by his family and cruelly persecuted, thrown into a dungeon, and treated like a murderer, but he remained steadfast. Another young Mohammedan who heard the Gospel for the first time last year, was so interested that he accompanied the missionary part of the way back. But he was pursued, overtaken, and was subjected to the most severe and shameful treatment. The man, however, is in earnest. Prejudice has been somewhat disarmed by the commencement of a medical mission, under Dr. Elmslie, a Christian physician.

General Religious Intelligence.

MONTHLY REVIEW.

The event which during the last month produced the most wide-spread sensation in Britain, her Colonies, and we may say the world, was the death of Lord

Palmerston, so long connected with the public affairs of England and of Europe. He had long passed the ordinary average of life, but still he was so full of vitality and activity, that, at last, his death came like a shock. His long life was spent in the service of his country, and his remains have now been laid with the ashes of England's illustrious dead. We do not specially refer to his religious character, we have not the means of doing so ; but no doubt his principles were high and honourable, while it is generally admitted that in his ecclesiastical appointments, he was the first minister who systematically made them on religious grounds.

On the other side of the Atlantic, as well as on this, the subject of Fenianism has been extensively discussed. However wicked and mischievous the designs of the leading men of this organization may have been, there is reason to believe that the measures adopted by the authorities will prove effectual in warding off any danger. For the sake of the misguided men themselves we trust that that is the case. So far as Ireland is concerned, it has been remarked, that whereas in former agitations, many Protestants, and many of the upper and middle classes were implicated, there is in this Fenian movement an entire absence of the mass of the intelligent people. The course of the Romish authorities has been somewhat remarkable and characteristic. They have issued manifestoes against the movement. But to use the words of a writer in the Belfast *Evangelical Witness*, "their tone has too often been,—Boys keep out of this thing ; it is hopeless and corrupt, and you will get into trouble." We should rather have heard it said : "It is causeless, immoral and wicked."

God's warning voice is heard on both sides of the Atlantic. His judgments may be near at hand. That mysterious disease which has proved so fatal to cattle in the old country and which has swept off whole herds, and the cholera, the advent of which many medical men anticipate, are instruments in His hand wherewith to scourge the nations. May the judgments of the Lord lead many to true righteousness and to that repentance which needeth not to be repented of.

During the autumn there have been many religious conventions, and gatherings, and congresses both in the parent country, and on the continent of America. These all show the amount of activity and life which may be regarded as the chief characteristics of the present age. If this energy be influenced and directed and sanctified by the Holy Spirit, it will doubtless produce at no distant day, great and important results.

Feelings of horror have been excited by the accounts lately brought of the outbreak in Jamaica and the atrocities connected with it. There appears to have been a purpose to massacre the whole of the white population. The leaders are said to have been Preachers of the Baptist Church. The accounts received are still imperfect. The insurrection has been suppressed, and many of those concerned in it have been executed.

WEEK OF SPECIAL PRAYER JANUARY 7—14, 1866.

The following is the invitation issued by the Evangelical Alliance, with

reference to Special Prayer throughout the world on the first week of January, 1866 :

The beginning of this year, as that of previous years, was marked by the gathering of Christians in all parts of the world for united prayer; and it was made abundantly clear that our Father in heaven was, by His Holy Spirit, drawing His children together in love, that He might bless them.

The Evangelical Alliance, by its British and Foreign Organizations, would again affectionately and earnestly invite Christians in all countries to make arrangements for meeting during the Week of Prayer, at the commencement of the New Year.

Much encouragement is felt from the fact that in almost every land, even the most remote, the previous invitations have been largely responded to, and multitudes have acknowledged, with devout thankfulness to God, His gracious answers in "crowning the year with His goodness," and conferring special blessings upon the Church and upon the world.

Let us again set apart the week beginning with the first Lord's-day of the New Year for united supplication, with thanksgiving, in the spirit of love, and in sympathy with our brethren who "in every place call upon the name of our Lord Jesus Christ, both theirs and ours." Surely the need is great. Error is abounding: masses are ignorant of the Gospel; the children of God are still far from manifesting the unity of the body of Christ—and whether as nations, or families, or individuals, we have urgent dangers. Meanwhile, our Heavenly Father is ready to supply all our need according to the riches of His grace, and not only to keep us secure from all harm, but is able and willing "to do exceedingly abundantly above all that we ask or think." May we not confidently expect that suitable blessings will be bestowed in proportion as prayer is offered with "one accord" by those who are united by a common faith, and who share in the blessings of a common salvation?"

O Thou that hearest prayer, unto Thee shall all flesh come."—Psalm lxxv. 2.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.—Psalm cxlv. 18.

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also."—Zech. viii. 21.

Seeing, then, that we have a great High Priest that is passed into the heavens, Jesus, the Son of God—let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need.—Heb. iv. 14--16.

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.—Eph. vi. 18.

The following topics, amongst others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, Jan. 7.—Sermons on the duties of Christians to each other, as members of the body of Christ.

Monday, Jan. 8.—Acknowledgment of Divine mercies and confession of sin.

Tuesday, January 9.—The Christian Church: That its testimony may be clearer, its faith stronger, and its devotedness, liberality, and zeal enlarged.

Wednesday, Jan. 10.—Nations: For their temporal and spiritual welfare; for kings, and all in authority; for the maintenance of peace; and for the increase of "righteousness, which exalteth a nation."

Thursday, Jan. 11.—For Christian Families, for Servants, and for Schools and Colleges.

Friday, Jan. 12.—For Christian Missions and Ministers, and for all engaged in Christian work.

Saturday, Jan. 13.—For Christians in sorrow, in sickness, and in persecution: For the Widow and the Orphan.

Sunday, Jan. 14.—Sermons: The blessing to be expected from the manifested Union of Believers in all Countries.

GUSTAVUS ADOLPHUS SOCIETY.—This useful society which by its auxiliaries embraces all Germany, held this year its annual meeting, at Dresden. Its proceedings were very interesting. Three ministers of eminence had been chosen to preach before the Society.—During the past year 723 churches have been aided more or less. Twenty-one churches have been inaugurated during the past year, built chiefly at the cost of the Society, while many others are in course of erection.

TRANSLATION OF THE KORAN.—The Turkish government has ordered the translation of the Koran into the Turkish language. The Koran, originally written in Arabic, has never been translated into Turkish. Missionaries regard this as a very important step, and believe that it will tend to destroy the sanctity it has hitherto possessed in the eyes of the common people.

LAUNCH OF THE MISSION SHIP, JOHN WILLIAMS.—The new mission ship—"John Williams"—built at Aberdeen, by Messrs. Hall and Co., ship-builders, has been launched with great eclat, and has reached London, where she is to be open for a time to inspection. "The John Williams" is a barque of 370 tons, built in first class style, and fitted in every respect for her good work. The vessel has been built chiefly by the subscriptions of the Sabbath School children.

UNITED PRESBYTERIAN SYNOD IN ENGLAND.—This synod was recently held in New Castle. The Rev. J. Pringle, the oldest minister in the Body was Moderator. A deputation from the Synod of the Presbyterian Church in England, was well received. The question of union with the English Presbyterian Synod was discussed, but the deliverance, while it was favourable to such a union, deprecated the idea of prior severance between the Scotch and English portions of the United Presbyterian Church.

FREE ST. JOHN'S CHURCH, EDINBURGH.—The Rev. Dr. Guthrie, who has hitherto sustained the relation of Co-Pastor, has finally tendered his resignation. The congregation has unanimously elected the Rev. G. Philip of Union Free Church, Glasgow, to be colleague and successor to the Rev. Dr. Hanna.

COLLEGE OF THE ENGLISH PRESBYTERIAN CHURCH.—This College has again been opened with an encouraging number of students. Formerly an annual collection was taken up for the College on the 3rd Sabbath of November. Now, in consequence of the endowment of the College, the collection is not required, and a collection is to be taken up on the day named for church extensio and stipend supplementing. We trust the time may not be far off when some endowment may be secured for our own College.

MEETING OF ECCLESIASTICAL COURTS IN SCOTLAND.—The several synod's of the churches in Scotland (Established and Free) have recently been holding their autumn meetings. The subject of Sabbath desecration, with special reference to the running of Sabbath railway trains, occupied a prominent place at most of the meetings.

CHEAP EDITION OF THE WORKS OF THE BRITISH REFORMERS.—The Committee of the London Religious Tract Society—have resolved to republish the writings of the British Reformers in twelve volumes for small charge of seventeen shillings sterling. These volumes will comprise the works of Bradford—Latimer, Ridley, Philpot, Hooper, Knox, Becon, Jewell, with selections from Tyndal, Firth, Barnes, Cranmer, Rogers, Saunders, Taylor, Wickliff, Edward the Sixth, Queen Catherine Parr, Lady Jane Grey, Patrick Hamilton, Fox, Coverdale, and some others.

AFFAIRS IN THE UNITED STATES.—Much still remains to be accomplished ere matters shall be all smooth among our neighbours in the United States. The progress already made, however, and the general prosperity of the country augur well for the future. The question of negro suffrage is one which will not be easily or speedily settled. Most of the moderate and good men may be regarded however, as in favour of undoing all political distinctions based merely on colour. The policy of the Government, in the reconstruction of the State Governments will be regarded with great solicitude.

THANKSGIVING.—The President of the United States has appointed the 7th day of December, as a day of public Thanksgiving.

Home Ecclesiastical Intelligence.

MARKHAM.—The Rev. R. N. Grant has received a call from the congregation in Markham.

AYR.—The Rev. W. Inglis of Woodstock, has received a call from congregation of Stanley Street, Ayr.

ST. HELENS.—The Rev. R. Leask has been ordained and inducted as Pastor of the congregation at St. Helens.

CORNWALL.—The Rev. Mr. Lowry has been inducted as Pastor of the congregation at Cornwall.

RIDGETOWN.—We briefly mentioned the ordination and induction of the Rev. W. Caven, which took place on the 25th Oct. The Rev. W. King of Buxton presided, the Rev. G. Cuthbertson of St. Thomas addressed the Minister, and the Rev. W. Walker of Chatham addressed the people. There was a Congregational soiree in the evening, when addresses were delivered by the Ministers of the Presbytery present, and by A. McKellar, Esq., M. P. P. Mr. Caven enters on his field of labour with the kind wishes of all his people, and with most encouraging prospects of success.

ALLISTON.—A deputation from the ladies of Essa, Townline congregation, waited on their Pastor, the Rev. J. K. Hislop, and after reading an address expressive of their respect and attachment, presented him with a very handsome study chair, with a reading desk and book shelves.

KNOX COLLEGE.—We are glad to state that the attendance of Students is encouraging, the number in the Theological classes being upwards of 40, exclusive of those attending the preparatory classes. The work of the session is going on pleasantly and vigorously. We insert with pleasure, the following brief notices of the societies in operation among the students, showing that they can give attention to something beyond the mere routine work of the class.

STUDENTS' MISSIONARY SOCIETY.—At the annual meeting of the Students' Missionary Society, held within the Divinity Hall, Knox College, on Friday evening, Nov. 3rd, 1865, after the reading of the Committee's Report, the following office-bearers were appointed for the ensuing year: A. McLean, President; F. W. Farries, Vice President; J. Hastie, Corresponding Secretary; J. Carswell, Recording Secretary; J. B. Edmondson, Treasurer; J. Douglas, J. Little, W. Burns, and G. Sutherland, General Committee; M. Fraser and J. W. Bell, Auditors; H. McDiarmid, R. Thornton and N. Clark, Crnators

METAPHYSICAL AND ETHICAL SOCIETY.—The Metaphysical and Ethical Society of Knox College held its first meeting this Session, on the evening of Wednesday, Oct. 25th. The introductory address was delivered by the Vice-President, Mr. Archibald McLean; after which the following gentlemen were elected office-bearers for the current year: Presdelt, Mr. A. McLean; Vice

President, Mr. John Becket; Secretary, Mr. James Hastie; Treasurer, Mr. J. B. Edmondson; Committee, Messrs. Burns, Pritchard, McInnes, Thompson, and Farries.

REMITTANCES FOR THE SCHEMES OF THE CHURCH—DISCOUNT ON SILVER.—For some time we have credited at par the remittances from congregations for the schemes of the Church when sent in silver, deducting from the total amount of receipts the aggregate discount. There is not the same difficulty now in obtaining bills to remit, and we accordingly request those remitting money to send bills or Post Office Orders, or, if in silver, to send the discount.

CALEDONIA.—A short time ago, on the occasion of a Sabbath School picnic in connexion with the congregation of Sutherland Street Church, the Rev. T. Wilson, the pastor, was presented with an address on the part of the congregation, and with several articles for himself and Mrs. Wilson of the value of upwards of \$50. This is the third time that Mr. Wilson has received similar gratifying tokens of esteem from his people, since he was elected among them.

THAMES ROAD AND KIRKTON.—The Rev. H. Gracey has received from the members of his congregations at Thames Road and Kirkton a substantial token of their attachment of the value of \$185.

PROBATIONERS' COMMITTEE.—The Committee for the distribution of Probationers will meet in Knox College on Tuesday 19th December, at noon, to allocate the Probationers to the several Presbyteries. Probationers and Ministers, who wish their names to be withdrawn are requested to intimate their wish to the Convener before the 15th December. Presbytery Clerks are also requested to send a list of the vacancies within their bounds to the Convener, the Rev. J. Dick, Richmond Hill.

PRESBYTERY OF TORONTO.—The Presbytery of Toronto met on the 7th of November. A call from the congregations of West Gwillimbury and Bradford in favour of Mr. H. McQuarrie, Probationer, was sustained. Mr. Gregg gave notice that at next meeting he would ask the Presbytery to consider the propriety of taking steps for augmenting the stipends of Ministers throughout the bounds. The Clerk gave in as had been required, a tabular statement of the attendance of members at the several meetings of the Presbytery held in the course of the two years preceding September last. The statement was remitted to a committee to consider what steps might be taken to procure a more full and regular attendance in future. Mr. King gave in full report relative to the Home Missions of the Presbytery. The report was ordered to be printed in a condensed form for circulation in the congregations within the bounds. The Presbytery agreed to recommend that contributions for the Home Mission fund should be taken up, not by a Sabbath day collection, but by means of district collectors. A committee was appointed to mature a scheme for holding Missionary meetings in the course of the winter. Steps were taken with reference to a proposed disjunction of Barrie from Innisfil, a petition having been received from the congregations in Innisfil, stating that to give them adequate supply would occupy the whole time and services of a minister. Mr. Wright stated that he had come to the conclusion that it was his duty to withdraw the resignation which he had formally given in of the pastoral charge of Streetsville, and the Presbytery resolved to meet there on the 28th of November for general business, and specially to hold a Presbyterial visitation in connection with matters affecting Mr. Wright's resignation of his charge, and his proposed withdrawal of the same.

JAMES MITCHELL, Clerk.

MISSIONARY MEETINGS, PRESBYTERY OF TORONTO.

The Committee appointed by Presbytery of Toronto, to divide it into districts, in connection with the Missionary meetings to be held during the winter

in the various congregations and Mission Stations within the bounds, call the attention of Ministers and others to the following division :

District 1.—Embracing the ministerial charges of Messrs. Gray, Ferguson, Craw, Greenfield, Rodgers, with stations in Mara and Osprey. Rev. D. H. Fletcher, Convener.

District 2.—Embracing the ministerial charges of Messrs. Wightman, Hislop, Fraser, Adams, with Mission Stations in Mulmur, Melancthon, Bradford, West Gwillimbury. Rev. J. Alexander, Convener.

District 3.—Embracing the ministerial charges of Messrs. Brown, McFaul, Pringle, Duncan, Wright, Coutts, with Mission Stations in Caledon and Mono Mills. Rev. John Gray, Convener.

District 4.—Embracing the ministerial charges of Messrs. Dick, Milligan, Glassford, Ewing, Mitchell, Alexander, Scott, with the vacant congregations of York Mills and Fisherville, and the stations of Newmarket, Mount Albert, and Weston. Rev. John M. King, Convener.

District 5.—Embracing Scarboro, Markham, and the City of Toronto. Rev. William Gregg, Convener. -

The Conveners are expected to correspond with each of the ministers in his district, and arrange with him as to the time when it will be most convenient to hold the Missionary Meeting, and to address it along with any others whom the minister may secure.

JOHN M. KING, Convener.

PRESBYTERY OF KINGSTON.—The Presbytery of Kingston met in Brock-Streat Church, Kingston, on Tuesday and Wednesday, the 14th and 15th November, current.

The time of the Presbytery was taken up chiefly with making the best possible provision for the supply of Mission Stations and vacant congregations, and arrangements for Missionary Meetings—the paucity of Missionaries making the duty a very difficult one.

After learning the request of a Commissioner from Glenvale, and other reports, the Presbytery agreed to furnish supplies of preaching as follows :

For Glenvale and Harrowsmith : Rev. T. S. Chambers, Sab., 10th Dec. ; Rev. P. Gray, Sab., 24th Dec. ; Rev. W. Smart, Sab., 7th Jan. ; Rev. A. Wilson, Sab., 21st Jan.

For Camden and Sheffield : Mr. Grant, Sab., 3rd Dec. ; Rev. W. McLaren, Sab., 17th Dec. ; Mr. Mitchell, Sab., 31st Dec. ; Rev. J. Scott, Sab., 14th January.

Rev. Mr. Gordon was instructed to take the oversight of Lansdown, and give what supply he could to the two congregations there.

Rev. Mr. Wishart was informed of the inability of the Presbytery to furnish more labourers this season, as he desired, and advised to avail himself of the services of Mr. Campbell, catechist.

The moderator (Mr. McLaren) preached before the Presbytery on Tuesday evening, on "Inspiration," and was requested to publish the sermon.

Messrs. Gray and Wilson were appointed to prepare and issue an appeal to the congregations on behalf of our Home Missions.

The Presbytery unanimously agreed to place on record a very affectionate minute of condolence and sympathy with Mr. Gray on the recent death of his wife.

Next meeting to be held in Belleville on Tuesday, 13th Feb., at 10 o'clock a.m. Mr. Wilson to preach same evening.

Arrangements for Missionary Meetings were made as follows, (omitting such as will be held before the appearance of the December number of the Record).

First Mission.—Amherst Island, Monday 29th January. Deputation—Messrs. McIntosh, Convener ; Scott and McLaren.

Third Division.—Madoc, Tuesday 26th December. Allan Settlement, Wednesday 27th December. Huntingdon, Thursday 28th December. Deputation—Messrs. Wishart, Convener; Wilson and Killough.

Fourth Division.—Napanee, Monday 22nd January. Camden, New Church, Tuesday 23d January. Camden, 8th Concession, Wednesday, 24th January. Lonsdale, Tuesday 23rd January. Melrose, Wednesday 24th January. Deputation—Messrs. Scott, Convener; Turnbull, Wilson, McIntosh, and Kellough.

Fifth Division.—Lansdown, Monday 22d January. Gananoque, Tuesday 23d January. Pittsburgh, Wednesday 24th January. Storrington, Thursday 25th January. Glenvale, Friday 26th January. Deputation—Messrs. Chambers, Convener; McLaren, Gordon, and Smart.

P. GRAY, Clerk.

PRESBYTERY OF PARIS.—The regular quarterly meeting of the Paris Presbytery was held within Knox's Church, Woodstock, on Tuesday the 7th November last. There was a full meeting of both ministers and elders. The following one the more important items of business transacted.

The resignation of the Rev. John Gillespie as minister of Willis Church, Blenheim, was accepted, and the said Rev. John Gillespie deposed from the office of the Holy Ministry. Mr. Robertson of Chesterfield, was appointed to preach the church vacant, on Sabbath 12th November, and intimate the decision of the Presbytery in Mr. Gillespie's case.

Mr. Cochrane of Brantford, was appointed Presbytery Clerk.

A petition from Stanley Street Church Ayr, praying the Presbytery to moderate in a call for a minister to that congregation, was laid on the table and Commissioners heard from the congregations in its support. The Presbytery granted the prayer of the petition, and appointed Mr. Dunbar of Glen-Morris, to moderate in a call for a minister to said church, on Tuesday 21st November, at 11 a. m.

A petition and complaint from Mr. Silver, against a judgment of the session of Innerkip was laid before Presbytery. The evidence in the case complained of was read, and also the decision of session. Mr. Silver and the other parties interested in the case were heard, after which it was moved, seconded and agreed to, "That the complaint and petition be dismissed, and the decision of the session confirmed," Mr. Silver protested and appealed to the Synod against the Presbytery's decision for reasons to be given in. Mr. Inglis and Mr. McMullen were appointed to answer said reasons.

The Presbytery agreed to hold a meeting—*in hunc effectum*—within River Street Church, Paris, on Tuesday the 23th November next, to transact business connected with the call, from Stanley Street Church, Ayr. The next regular meeting was appointed to be held within Dumfries Street Church, Paris, on Tuesday the 26th day of December, at 10 a. m.

WILLIAM COCHRANE, Pres. Clerk.

PRESBYTERY OF BROCKVILLE.—This Presbytery met at Cornwall, on the 7th ult., and inducted the Rev. Martin Lowry into that charge.—The Rev. Mr. Lothead presided; the Rev. Mr. Ferrie preached and addressed the pastor; and the Rev. Mr. Matheson charged the congregation. Every thing seems to promise comfort and progress to the Church of this locality.

Inter alia; the Presbytery granted the prayer of the Spencerville Congregation for disconnection from Port Elgin, and connection with Prescott; also that of the Colquhoun settlement for separation from Morrisburg. The call from Colquhoun and Thom settlements in favour of the Rev. Andrew Melville (late of Westport) was sustained, and an open Presbytery appointed to be held (D. V.) on the 30th inst., at one of these settlements for his induction—Morrisburg was united with Iroquois and Port Elgin, and Mr. Quin was put in charge of these stations for this month. The Call to the Rev.

Mr. Matheson from Martintown and Williamstown was produced, and his congregation ordered to be cited to appear for their interests at the meeting, for Mr. Melville's induction—Dr. Edmonstone having resigned the Treasurership, Captain Farlinger was unanimously appointed his successor. It was resolved to make applications to the Central Fund, for pecuniary aid in behalf of North Gower, (the Colquhoun and Thom settlements, and Osnabruck (three weak congregations,) and for money due by the Presbytery to one or two Missionaries, for services rendered to poverty-stricken stations. A minute expression of the Presbytery's high estimate of the talents, and usefulness of the Rev. Mr. Smith, now of Guelph, and lately one of the members of Court, was ordered to be inserted in the Records.

WILLIAM FERRIE, A. M., P. C.

PRESBYTERY OF OTTAWA.—This Presbytery met in Ottawa, on the 7th November. The opening sermon was preached by Mr. Aitken.

New Church Ottawa.—Five elders were reported as having been elected in the New Charge, Ottawa. Arrangements were made for their induction—Mr. Wardrope to officiate.

A Commissioner from the New Charge gave a very pleasing account of the condition and prospects of this undertaking. The members are now about 40—there is a Sabbath School established—a site for a church in an eligible situation has been secured, and plans adopted for its erection next Spring, at a cost of about \$12,000. The Presbytery cordially gave its sanction to solicit subscriptions from friends at a distance.

Home Missions.—The Committee on Home Missions, gave in a Report for last six months. After long deliberation, it was recommended that each congregation and station should form Missionary Associations, for raising funds. In connection with this matter, the Presbytery classified the stations and vacant congregations.

Aid Receiving Stations:—1, Aylwin; 2, Lochaber; 3, East Gloucester; 4, Templeton.

Aid Receiving Congregations:—1, Dalhousie; 2, Pakenham, Fitzroy Harbour, Torbolton; 3, Rentev.

Each minister agreed to give a Sabbath during winter, as formerly, to Home Mission work.

Mr. Gourley was appointed to moderate in a call, in Cumberland and Russel.

Mr. Joseph White was appointed to preside at the election, and ordination of Elders in Aylwin.

The blank Schedules forwarded by the Synod's Committee, were ordered to be filled and transmitted.

There is to be a Presbyterial visitation of Berkwith, at next ordinary meeting.

S. C. FRASER, Pres. Clerk.

Communication.

"LOST TO THE CHURCH."

SIR,—The heading of this article may perhaps startle a few as it catches the eye, but even if it should have this effect we will not be sorry. In worldly things no man likes to be a loser, hence the number of bills that continually arrest our attention with the word "Lost" printed in formidable type at the head. Nor is the matter different in regard to bodies of men or corporations; to avoid losses, and on the other hand to make gains, is one grand end—we

had almost said the chief end of their being. Be not astonished then, dear reader, if we raise the warning cry in reference to the loss the institution of the Church is sustaining, on account of a want of diligence on the part of ministers, elders and members in looking after strangers coming among us who have been earnest workers elsewhere, but are diffident at pressing themselves into work where they settle down. Not being looked after they are *lost to the church*, aye, and who knows that they are not lost to it in another sense than that in which we now use the term? In this country—in almost all parts of it—we have a constant influx of strangers, and it is perhaps on this account the injunction “be not unmindful to entertain strangers,” is so often forgotten. Yet is it not sad to think of it? Is it not painful to consider, that by this neglect useful *members, as such*, are lost to the Church? We repeat the Apostle’s injunction, “Be not unmindful to entertain strangers.” Ministers and members of our churches! see to the reception that new members receive at your hands. If you would win the hearts of young men and young women just joining the congregation to which you are attached, open your homes to them. Away with the cold shake of the hand which would almost chill the blood, and the haughty look bearing the command to stand at a distance, if you want to increase laborers in the vineyard. We speak that we do know and testify to what we have seen, when we say that in numbers of our churches the importance of this matter is not considered. A new member presents his lines to the minister, and there is a general statement, “that we will get better acquainted by and by.” He visits the Sabbath school and perhaps is spoken to, perhaps not, but in any case never asked to take a class, and so he is discouraged, thinks there is no work for him, is in short *lost to the Church*. But perhaps there is no work! But is this the way to treat a brother in Christ? Certainly the distinguishing mark of the early Christians must have passed away! If you would win the heart, open your homes to the stranger coming among you: thus you will save him from many temptations; you will secure him for some of the good works in which you need his services, and you will have fulfilled the Apostle’s injunction, “Be kindly affectioned one to another with brotherly love.”

PHILOS.

Select Extracts.

THE TRUE PRINCIPLE OF THE DIVINE LIFE.

The business and the beatitude of heaven must consist in conformity to the will of God. From the very nature of the case it cannot be otherwise. Here He is the real, in heaven He must be also the acknowledged sovereign. The office of His creatures must there be to do His work, and that office can be happiness only in so far as His work is to them delightful. The love of God, the willing subjection of the whole nature to Him, which is here a duty, is there an essential of existence. To be there and not possess it would be to be locally present in heaven, spiritually absent from it,—to live visibly with angels, to abide invisibly with fiends in torment.

By our principle then, if this be the great characteristic of heaven, it must equally be the law of earth. Mark therefore the specific nature of the motive on which we insist, and distinguish it carefully from all other principles that may counterfeit it, or in their operation accidentally coincide with it. The habit must be ours, not merely of acting from higher principles than self-interest or grosser passion, but of acting simply, directly, and exclusively from obedience to the known appointment of God. No other motive can be tolerated as the leading principle in heaven, no other then can be admitted to a share in the heavenly life that prepares for it. All others, however attractive, however amiable, however useful, are “of the earth earthly.” They may vary in beauty

or in value, from the most repulsive forms of moral depravity to the fairest impulses of social affection; but they are all equally remote from the preparatory life of heaven, in so far as they are felt apart from God, in so far as they would equally exist, were God conceived to exist no more.

Here then, is the ground and substance of the aversion which religion brings against the world. It is not that the world does not abound with manifestations of moral as well as of physical beauty. It is not that many fair and admirable impulses and principles of action are not every day witnessed by men,—that the family relation, that the larger social relations have not their virtues respected and honoured amongst us. This is not what the Gospel asserts when it speaks of the heart of man as utterly depraved, of the world as a moral ruin. What it does assert is this, — that all which is excellent in the natural man is excellent, irrespectively of his God; that he loves, hates, prefers, rejects,—and often rightly too,—but without any thought of God's law of preference and rejection, that thus all—and there is much—that is beautiful in his best impulses, is beautiful only as the flower, or as the landscape is beautiful; his heart as little moving through its circle of social kindness from a desire to approve itself to the God who has commanded them, as the flower expands its petals and sheds its fragrance in voluntary obedience to Him who created it,—the one beauty being as much and as little *religious* as the other. But as we have argued, if every motive must be comparatively worthless for the activities of eternity, but that which connects us directly with our God; if with the earthly frame worth the earthly impulses shall in death be dissipated and the immortal spirit be left to those alone which can stand the fiery test of God's tremendous presence,—then do we press it upon you that that which is worthless for heaven must be foreign to the heavenly life on earth; then do we bring all the weight of the immortal world to bear upon the perishable; then do we argue from the future to the present, from what shall be yet to what ought to be now; and beseech you to reflect that no virtue but godliness, no excellence but that which springs from God, no affection, but that which tends to God, no rule of life but that which God has sanctioned, and which trains for God, can ever be the virtue, or the excellence, or the affection, or the rule which is fitted for a creature travelling hourly on through time to God's own eternity.—*Archer Butler.*

CHRIST AND THE BELIEVER.

The soul in its pressure and want having found Christ, Christ is now the great animating presence. Man needs to be stimulated and lifted up. He needs a chief motive that is divine, and an inspiration that is divine. The cross with the God-man hanging thereon is the power. Church history mentions a striking incident connected with the life of Constantine. He was about to commence a war; and being at a loss to know to what deity he should apply for help, he concluded to betake himself to the one Almighty God. To him he therefore applied, praying that he would reveal himself to him and lend him the protection of his arm in the approaching contest. While thus praying a short time after noon, he beheld spread in the face of the heavens a glittering cross, and above it the inscription,—“By this conquer.” The emperor and his whole army now just about to commence their march towards Italy, were seized with awe. While Constantine was still pondering the import of this sign, night came on; and in a dream Christ appeared to him with the same symbol which he had seen in the heavens, and directed him to cause a banner to be prepared after the same pattern, and to use it as his protection against the power of the enemy. The emperor obeyed; he caused to be made, after the pattern he had seen, the resplendent banner of the cross. This was carried forward in the presence of his soldiers as the inspiring symbol of vic-

tory. So when one is about to commence the moral battle of life and is conscious of need of help, the cross will ever nerve him with a power divine. The world has never seen such heroes as the soldiers of Christ, never before has there been such electric feeling, fixedness of purpose, perseverance, as in the men of Jesus. *By this we conquer*, is the motto, watch word, and hope of the band.

Chateaubriand, in one of his fine descriptions, speaks of two soldiers who were so united to each other by the bonds of friendship, that they fastened themselves together by a chain on the field of battle, determined that their fate should be the same. One had fallen dead beneath the arrow of a Cretan; the other though struck with a mortal wound, was still alive and reclining over his brother in arms. 'Warrior,' cried he in a faint expiring voice, "thou hast fallen asleep after the fatigues of the battle. Thine eyes shall open no more at my call; but the chain of our friendship is not broken it still links me firmly to thy side." As he finished these words, the loving Frank fell exhausted, and died embracing the body of his friend. Their beautiful locks intermingled as they fell like the wavy flames of a double fire expiring on the altar, like the trembling rays of the constellation Gemini where it sinks into the sea. Christ and the christian are fastened together. In the midst of the conflict they will not be separated. The stronger will animate the weaker; the weaker will trust in the stronger. When the man of earth falls, the man of heaven will comfort his spirit, reclining on the bosom of Emmanuel, the dying saint and soldier ends life. His last words are "Thanks to God who giveth us the victory, through our Lord Jesus Christ."—From "*Voices of the Soul Answered in God.*"

NOTICES OF PUBLICATIONS.

The Sunday Magazine, Edited by Thomas Guthrie, D.D.

Edinburgh, A. Strahan and Co; Montreal, A. Strahan & Co. 50 St. Peter Street, and Sold by all Booksellers.

Price 15 Cents a Month or \$1.75 a year.

It seems scarcely necessary to give a recommendation, to a work which has been now for some time before the community, and which, no less by its own merits than by the fame of its Editor, has won its way to a high place in the estimation of the public. We have however every confidence in recommending it as one of the very best religious Magazines. The distinguished Editor is assisted by a staff of able writers, whose names are a guarantee for the character of their writings. The contents are varied, and we are glad to notice a decided improvement in the style of the illustrations.

COLLECTANEA GRAECA ET LATINA; By Rev. M. Willis, D. D. L. L. D.

Toronto: H. Rowsell, and sold by the Booksellers.

Twelve years ago, we learn from the title page, the learned Principal of Knox College, issued from the press for the use of the Theological Class, selections from the works of certain of the Fathers under the title of "Collectanea Latina." This work contained the greater part of "Tertulliani Apologeticus adversus Gentes," extracts from Minucius Felix, Cyprian and Augustine, *sententiae quaedam*, and several pages from the Institutes of Calvin. As suggested by the Title the selections given were in Latin and, were taken for the most part from Fathers, who lived at different periods of the second, third, and fourth centuries. Each was preceded by a brief notice of the Author from the pen of the Editor in Latin, but neither critical or illustrative notes were appended, these being supplied, we presume, by the Principal himself in the class over which he so ably presides. Those who are acquainted with the writings of Tertullian must know what need there is of such illustrations to enable students, and indeed all that have not devoted

to him long and anxious and painful study, to understand him. Havercamp thought it worthy of his name to publish an edition of the celebrated Apologist with explanatory remarks, and every one that has consulted them will acknowledge the material aid they afford to the understanding of the text.

Dr. Willis has now published, not a new edition of his former *Collectanea*, but a new work as must appear by comparing the one with the other. We think he has wisely concluded to furnish specimens from the Greek Fathers as well as from the Latin, and, in order to do so without swelling the size of his volume to undesirable proportions, he has omitted a considerable portion of Tertullian, Augustine &c., while he has introduced into the same part of the volume some new matter. Rather more than one half is composed of selections from the Greek Fathers, no fewer than eleven of these comprising such names as the two Clements, Iguatius, Chrysostom, Irenaeus and Origen, having been chosen to enrich and adorn these pages. The introductory notices in the present work are fuller than those in the former and are in English instead of Latin. The whole is preceded by a well written Preface, in which we have an account of the principles by which the Dr. was governed in the preparation of the volume, of the views entertained by him of the value of the Patristic writings, and from which we learn that he is well acquainted with the literature of the subject and with the conclusions to which the most eminent critics and Church-historians have come, regarding the genuineness or spuriousness of such productions as the Epistles of Ignatius. The work has been very neatly printed by Mr. Rowsell of Toronto; the type is clear, distinct and attractive to the eye: The Greek accents and letters appear to be for the most part correctly given, indicating great pains and knowledge on the part of the Editor in revising the proof-sheets, although we observe one slight erratum in both the Table of Contents and the brief biography of the person, Gregory of 'Naziazum,' ins read of 'Nazianzum.'

In forming an estimate of the value of these *Collectanea* we must be guided by the object for which they have been prepared. Although we are not informed on the title-page of the present as we were on that of the previous volume, yet we are in the preface, that it is designed for occasional use as a text book in a Divinity Class, and, of course, much will be supplied verbally which would have been furnished in a written form were a more general circulation contemplated. We presume too, that the very students into whose hands it will be put will, in their curriculum, be required to study Church History, and those who possess Dr. Reid's edition of Murdock's translation of Mosheim will find complete details of the lives of these Fathers, with notices of the editions through which their works have passed. We cannot think, however, that the use of these *Collectanea* will be confined to the class room, and we know that their introduction is contemplated into some of the Colleges of the United States. They are of too great value for such a limited sphere. We believe they should be in the hands not only of our Students, but of our Ministers, that they may render themselves conversant with the thoughts of these great men whose writings have been preserved by the Church and handed down, as the Epistle of Clement, and that to Diognetus, whoever may be the author of the latter, from a very early date of the Christian Dispensation. We know of no publication in which they will find a specimen of so many of the Fathers, such a variety of contents and subjects of so much importance—such a judicious and careful selection. In our judgment the value of the work would have been increased by the insertion of fuller critical notes and notices—an editorial labour for which Dr. Willis is exceedingly well qualified, for he is evidently at home among the Fathers;—and by the mention of the best editions that have been published for the guidance of those who desire to furnish their libraries with the best of the Patristic literature.

We are aware, as stated in the first sentence of the Preface that great

diversity of opinion has prevailed as to the value of Patristic Theology. We believe that the late Principal Cunningham of the New College, Edinburgh, did not value it highly; and that he was accustomed to speak in depreciatory terms of the writings in which it is contained. Nor are we prepared more than he was, to place the Latin and Greek Fathers in the same class with some of the Reformers and Dutch Divines, such as Calvia and Turretine, and Marckius, and men of that stamp. Still, we think that every one who feels an interest in the history of Theological opinions, or of the interpretation of Scripture—and what Minister does not or should not?—must desire to acquaint himself with the Fathers. How frequently do the names of some of them occur in the masterly Expositions of Dr. Eadie. If we find in Elliott's "Horae Apocalypticæ" or in Maitland's "Apostolic School of Prophetic Interpretation" a pretty full report of the opinions of Tertullian, Irenæus, Justin Martyr and many more regarding the millennial reign of Christ, is it not better to be able to consult the originals and verify the references? Every student of Theology knows the use made of the Fathers by the advocates of the Prelatical form of Church Government, and should be qualified to follow them to their authorities. Dr. Willis's work will not enable them to do this, but it furnishes them with an opportunity of forming a distinct judgment of these early writers, and may awaken in them the desire to become more familiar with their productions. We would cordially recommend it, and express our conviction that he has laid the Church under an obligation of deep gratitude by preparing it, and giving it to the public.

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